THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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For the Churchman.

To a Missionary departing for China.

"GOD forbid that I should glory save in the cross of our Lord JESUS CHRIST."—*Gal.* vi. 14.

Go forth, thou faithful messenger—
 Thou chosen of the LORD!
Through climes oppress'd by sin, to bear
 The triumphs of his word.
Go forth! and round thy darkest path
 His blessings shall be shed;
And the fierce storms of human wrath
 Shall never bow thine head.

Thine is a high and holy lot—
 To call the sinner back
From those drear wilds where GOD is not,
 And hope gilds not his track;
To shed round guilt's o'erclouded sky
 Light, love and peace divine,
And rear the pardoning cross on high,
 Above each idol shrine.

Earth hath her mighty conquerors—
 Mad wrestlers for a name;
Ambition's trumpet-tongue yet stirs
 The worldling's dream of fame;
Mad with the blinding love of gold
 The wanderer hurries on,
O'er desert wastes, and leagues untold,
 And dies ere it is won.

And pleasure's countless votaries
 Still round her altars throng,
Wasting on dross those energies
 Which but to GOD belong.
Deluded—till the silver chords
 Of life are rent in twain;
Regardless of those rich rewards
 Which JESUS died to gain.

Go forth! the world holds out for thee
 No perishable crown;
Thy path, instead of flowers, will be
 With thorns and perils strown.
Counting in Heaven's revealing light,
 All earthly things but loss;
Girded must thou go forth to fight
 The battles of the cross.

Go forth in faith! though round thy way
 Dark superstition rear
The altars of her ancient sway,
 And peal her cry of fear,—
Yet shall those altars crumble down,
 That cry for aye be still'd,
Till every land our GOD shall own,
 And with his praise be fill'd.

The same dark path that thou must tread,
 Thy Saviour trod before,
The griefs that must bow down thine head,
 CHRIST, thy Redeemer bore.
His guarding wings shall cover thee—
 His love shall be thy stay—
The LORD of Hosts is over thee!
 Go trusting on thy way!

ELIS.

THE CHURCHMAN.

SATURDAY, OCTOBER 18, 1834.

NAG'S HEAD.—The consecration of Archbishop Parker is an important event in the history of the Protestant Episcopacy: for at a time when Great Britain was overrun with papistical heresies, it was through Archbishop Parker that the episcopacy was retained and transmitted to the Reformed Church in England. By many the possession of the episcopacy has been thought to constitute the very being of the Church, and by all it is admitted to give us an immense advantage over other Protestants in argument with the Romanists. The Romanists, of course, have always been determined, *per fas aut nefas*, to deprive us of this advantage. They have depreciated the office of a bishop and denied its validity, except in dependence on the Bishop of Rome. But finding themselves baffled on this ground, they have been driven to the necessity of denying the fact of the transmission of the episcopacy. To this end they trumped up the ridiculous story of the Nag's Head Consecration; the amount of which is, that the consecration of Archbishop Parker was a mock ceremony, got up by a few licentious priests at a tavern in London, called the Nag's Head. This contemptible story they have brought forward, at different times, with the utmost effrontery. At length, their historian, Dr. Lingard, has had the candor to speak of it as it deserves; for which, it seems, many of his fraternity owe him a grudge. The following letter is an answer to a writer who had made Dr. Lingard's history of the Archbishop's consecration, the point of attack. We hope after this to hear no more of the Nag's Head Consecration.

From the Birmingham Magazine.

DR. LINGARD ON PROTESTANT ORDINATIONS.

MR. EDITOR,—In your last number a correspondent, under the signature of T. H., has called on me to show why I have asserted, (Hist. v. 155, not H.) that Archbishop Parker was consecrated on the 17th of December, 1559. Though I despair of satisfying the incredulity of one who can doubt after he has examined the documents to which I have referred, yet I owe it to myself to prove to your readers the truth of my statement, and the utter futility of any objection which can be brought against it.

The matter in dispute is, whether Parker received, or did not receive consecration on the 16th of December; but the following facts are, and must be admitted on both sides: 1st. That the Queen having given the royal assent to the election of Parker, by the Dean and chapter of Canterbury, sent on September 9, a mandate to six prelates to confirm and consecrate the archbishop-elect, and that they demurred, excusing, as would appear from what followed, their disobedience by formal exceptions on points of law. 2d. That on the 6th of December, she issued a second commission to seven bishops, ordering them, or any four of them, to perform that office, with the addition of a sanatory clause, in which she supplied, by her supreme authority, all legal or ecclesiastical defects on account of the urgency of the time, and the necessity of the thing; "temporis ratione et rerum necessitate id prostulante;" words which prove how much the Queen had this consecration at heart; and certainly not without reason, for at that time, with the exception of Landaff, there was not a diocese provided with a bishop, nor, as the law then stood, could any such provision be made without a consecrated archbishop, to confirm and consecrate the bishops elect. 3d. That four out of the seven bishops, named in the commission, (they had been deprived or disgraced under Queen Mary, but had now come forward to offer their services, and solicit preferment in the new Church,) having obtained a favorable opinion from six counsel learned in the law, undertook to execute the commission, and confirmed Parker's election on the 9th of December.

Now, these facts being indisputable, what, I ask, should prevent the consecration from taking place? The Queen required it; Parker, as appears from his subsequent conduct, had no objection to the ceremony, and the commissioners were ready to perform it, or rather under an obligation to do so; for by the 25th of Henry VIII., revived in the last parliament, they were compelled, under the penalty of præmunire, to proceed to the consecration within twenty days after the date of the commission. Most certainly all these preliminary facts lead to the presumption that the consecration did actually take place about the time assigned to it, the 17th of December, a day falling within the limits I have just mentioned.

In the next place, I must solicit the attention of your readers to certain indisputable facts, subsequent to that period. These are—1st. That on the 18th (and the date is remarkable) the Queen sent to Parker no fewer than six writs addressed to him, under the new style of Matthew, Archbishop of Canterbury, and primate and metropolitan of all England, and directing him to proceed to the confirmation and consecration of six bishops elect for six different sees. This was the first time, during the six months which had elapsed since his election, that any such writ had been directed to him. What, then, could have happened, just before the 18th, to entitle him to this new style, and to enable him to confirm and consecrate bishops, which he could not do before? The obvious answer is, that he himself had been consecrated on the 17th. 2d. That on the 21st, he consecrated four new bishops, on the 21st of January, five others, two more on the 2d, and two on the 24th of March. Can we suppose, that so much importance would be attached to consecration given by him if he had received no consecration himself? or, that the new Church would have been left so long without bishops at all, if it had not been thought necessary that he, who was by law to consecrate the others, should previously receive that rite? 3d. That afterward, at the same time with the new prelates, he obtained the restoration of his temporalities, a restoration which was never made till after consecration. 4th. That he not only presided at the convocation, but sat in successive parliaments, which privilege was never allowed to any but consecrated bishops. In my judgment, the comparison of these facts, with those that preceded the 17th of December, forms so strong a case, that I should not hesitate to pronounce in favor of the consecration, if even all direct and positive evidence respecting it had perished.

But there exists such evidence in abundance. That Parker was consecrated on the 17th of December is asserted, 1st, by Camden, (i. 49,) 2d, by Godwin, (De Præs, p. 219,) 3d, by the Archbishop himself in his work, De Antiquitate Brittannicæ Ecclesiæ, published in 1572, three years before his death, or if that book be denied to be his, in his diary, in which occurs the following entry in his own hand, "17th Dec. Ann. 1559, consecratus sum in Archiepiscopum Cantuariensem. Hue! Hue! Domine Deus, in quæ tempora servasti me! (Strype's Parker, App. 15.) And 4th, by the Archiepiscopal Register, a record which details the whole proceeding, with the names of the bishops, of their chaplains, and of the official witnesses. In truth, it descends to so many minute particulars that I think, Mr. Editor, it must be the model after which are composed the descriptions of consecrations, ordinations, and dedications, which we have the pleasure of perusing in your pages. In one respect only must it yield the superiority to them. It names not either the organist or the singers.

Now to this mass of evidence, direct and indirect, what does your correspondent oppose? That Harding and Stapleton, and the more ancient Catholic controvertists, denied that Parker was a bishop. That is, indeed, true: but I always understood that their objections (which is certainly the case, with respect to the two passages quoted in your last number,) referred to the validity, not to the *fact* of his consecration; and if Dr. Milner has chanced to assert the contrary, I fear that he wrote it hastily, and without consideration. I am not aware of any open denial of the fact till about fifty years afterward, when the tale of the foolery supposed to have been played on the Nag's Head was first published. In refutation of that story, Protestant writers appealed to the Register; their opponents disputed its authority; and the consequence was, that in 1614, Archbishop Abbot invited Colleton, the arch-priest, with two or three other Catholic missionaries, to Lambeth, and submitted the register to their inspection, in presence of six of his own episcopal colleagues. The details may be seen in Dodd, ii. 277, or in Godwin, p. 219.

Your correspondent assures us that the register contains "so many inaccuracies and points at variance with the history of the times, as manifestly prove it a forgery." Were it so, there still remains sufficient evidence of the fact. But what induces T. H. to make this assertion? Has he examined into all the circumstances of the case? Or does he only take for granted the validity of the several objections which Dodd, without expressing any opinion of his own, has collected from different controvertists? However that may be, I have no hesitation in saying, that all those objections are founded on misconception or ignorance; that the register agrees in every particular with what we know of the history of the times; and that there exists not the semblance of a reason for pronouncing it a forgery.

Your readers will observe that in this communication I have confined myself to the fact of Parker's consecration; whether it was valid or invalid, according to Catholic doctrine, is a theological question, with which, as a mere writer of history, I had no concern.

Catholic Diary. JOHN LINGARD.

SKETCHES. By MRS. SIGOURNEY. Philadelphia: Key & Biddle, 23 Minor-street. 1834.

THIS is a delightful volume. The sketches, of which there are six, possess great interest, and some parts of them are exquisitely wrought. The sentiment is always pure and of excellent tendency. In this respect it is unlike much of the literature of the day. As a poet, Mrs. Sigourney has attained a high degree of popularity, and her prose exhibits the same uncommon powers of thought and imagination. Mrs. S. has it in her power to do much toward purifying and elevating the public taste; and in the present volume while she has sought to please with the treasures of fancy and novelty, she has not been unmindful of those higher responsibilities which should guide the pen of the Christian.

The Sketches are all deserving of high praise. The "Father" shows great power to conceive and portray the deeper passions of the heart. The "Intemperate" has been the most popular. But the "Patriarch" has pleased us the most, and the extracts, which we shall give, will tempt such readers as have not yet seen the work, to peruse the whole.

A father, and five sons, with their wives and children, had emigrated from New-England, and settled in a sequestered spot in Carolina. They were remarkable for their pious and industrious habits, and as they increased in numbers, without mingling with the rest of the world, became a peaceful and virtuous community, with a government purely patriarchal. They used to assemble regularly on the Lord's day and perform the service of the Church of England. At the time in which the sketch describes them, the patriarch was about four-score, and his eldest son acted, on occasions of worship, as lay-reader. The sketch purports to be written by a clergyman, who visited them with the desire of beholding the primitive scenes of piety, of which he had often heard. He travels "to the heart of one of the deepest Carolinian solitudes." "Approaching," he says, "the open window, I heard a distinct manly voice pronouncing the solemn invocation,—'By thine agony, and bloody sweat,—by thy cross and passion,—by thy precious death and burial,—by thy glorious resurrection and ascension,—and by the coming of the HOLY GHOST.' The response arose, fully and devoutly, in the deep accents of manhood, and the softer tones of the mother and her children."

Standing motionless, that I might not disturb the worshippers, I had a fair view of the lay-reader. He was a man of six feet in height, muscular, and well proportioned, with a head beautifully symmetrical, from whose crown time had begun to shred the luxuriance of its raven locks. Unconscious of the presence of a stranger, he supposed that no eye regarded him, save that of his GOD. Kneeling around him were his "brethren according to the flesh," a numerous and attentive congregation. At his right hand was the patriarch—tall, somewhat emaciated, yet not bowed with years, his white hair combed smoothly over his temples, and slightly curling on his neck. Gathered near him were his children and his children's children. His blood was in the veins of almost every worshipper. Mingling with forms that evinced the ravages of time and toil were the bright locks of youth, and the rosy brow of childhood, bowed low in supplication. Even the infant, with hushed lip, regarded a scene where was no wandering glance. Involuntarily my heart said,—"*Shall not this be a family in heaven?*" In the closing aspirations, "O Lamb of GOD! that takest away the sins of the world, have mercy upon us!"—the voice of the patriarch was heard, with strong and affecting emphasis. After a pause of silent devotion, all arose from their knees, and I entered the circle.

"I am a minister of the Gospel of JESUS CHRIST. I come to bless you in the name of the LORD."

The ancient patriarch, grasping my hand, gazed on me with intense earnestness. A welcome, such as words have never uttered, was written on his brow.

"Thirty-and-two years has my dwelling been in this forest. Hitherto no man of GOD hath visited us. Praised be his name, who hath put it into thy heart to seek out these few sheep in the wilderness. Secluded as we are, from the privilege of worshipping GOD in his temple, we thus assemble every Sabbath to read his holy book, and to pray unto him in the words of our Liturgy. Thus have we been preserved from 'forgetting the LORD who bought us, and lightly esteeming the Rock of our salvation.'"

The exercises of that day are indelibly engraven on my memory. Are they not written in the record of the Most High? Surely a blessing entered into my own soul as I beheld the faith and strengthened the hope of those true-hearted and devout disciples. Like him, whose slumbers at Bethel were visited by the white-winged company of heaven, I was constrained to say, "Surely the LORD is in this place, and I knew it not."

At the request of the patriarch, I administered the ordinance of baptism. It was received with affecting demonstrations of solemnity and gratitude. The sacred services were protracted until the setting of the sun. Still they seemed reluctant to depart. It was to them a high and rare festival. When about to separate, the venerable patriarch introduced me to all his posterity. Each seemed anxious to press my hand; and even the children expressed, by affectionate glances, their reverence and love for him who ministered at the altar of GOD.

"The ALMIGHTY," said the ancient man, "hath smiled on these babes, born in the desert. I came hither with my sons and their companions, and their blessed mother, who hath gone to rest. GOD hath given us families as a flock. We earn our bread with toil and in patience. For the intervals of labor we have a school, where our little ones gain the rudiments of knowledge. Our only books of instruction are the Bible and Prayer-book."

At a signal they rose and sang, when about departing to their separate abodes, "Glory to GOD in the highest, and on earth peace and good will toward men." Never, by the pomp of measured melody, was my spirit so stirred within me, as when that rustic, yet tuneful choir, surrounding the white-haired father of them all, breathed out in their forest sanctuary, "Thou, that takest away the sins of the *world*, have mercy upon *us*."

The writer then proceeds to describe the school, and to give many minute and interesting details in regard to the "Bible and Liturgy men," as the colonists were called. The reader is carried back in imagination to the patriarchal state of society. At length an event happens which forms an epoch in the history of this simple people. In the village nearest to them a small chapel is erected, and the day for its consecration by Bishop Ravenscroft is fixed. By the younger part of the colonists, who had never been in a "building set apart solely for the worship of GOD," the day is impatiently expected. At length

The appointed period arrived. Just before the commencement of the sacred services of dedication a procession of singular aspect was seen to wind along amid interposing shades. It consisted of persons of both sexes, and of every age, clad in a primitive style, and advancing with solemn order. I recognised my hermit friends, and hastened onward to meet them. Scarcely could the ancient Jews, when from distant regions they made pilgrimage to their glorious hill of Zion, have testified more touching emotion than these guileless worshippers, in passing the threshold of this humble temple to JEHOVAH.—When the sweet tones of a small organ, mingling with the voices of a select choir, gave "Glory to the FATHER, to the SON, and to the HOLY GHOST, as it was in the beginning, is now, and ever shall be, world without end," the young children of the forest started from their seats in wondering joy, while the changing color, or quivering lip of the elders, evinced that the hallowed music awoke the cherished echoes of memory.

But with what breathless attention did they hang on every word of Bishop Ravenscroft, as with his own peculiar combination of zeal and tenderness he illustrated the inspired passage which he had chosen, or with a sudden rush of strong and stormy eloquence broke up the fountains of the soul! Listening and weeping, they gathered up the manna, which an audience satiated with the bread of heaven, and prodigal of angels' food, might have suffered to perish. With the hoary patriarch, a throng of his descendants, who had been duly prepared for that holy vow and profession, knelt around the altar in commemoration of their crucified Redeemer.

At the close of the communion service, when about to depart to his home, the white-haired man drew near to the Bishop. Gratitude for the high privileges in which he had participated; reverence for the father in GOD, whom he had that day for the first time beheld; conviction that his aged eyes could but a little longer look on the things of time; consciousness that he might scarcely expect again to stand amid these his children, to "behold the fair beauty of the LORD, and to inquire in his temple," overwhelmed his spirit. Pressing the hand of the Bishop, and raising his eyes heavenward, he said, "LORD! now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

Bishop Ravenscroft fixed on him one of those piercing glances which seemed to read the soul; and then tears, like large rain-drops, stood upon his cheeks. Recovering from his emotion, he pronounced, with affectionate dignity, the benediction, "The LORD bless thee and keep thee; the LORD make his face to shine upon thee, and be gracious unto thee; the LORD lift up his countenance upon thee, and give thee peace."

The closing scenes of the patriarch's life are touchingly described. It is a happy thing for us when the delineations of our national charac- [illegible] genius enables her to brighten the fading visions of the past and embody the fugitive traits of the present generation, and the Christian spirit which pervades her sketches are a pledge of her anxiety to make the past and the present work together for the benefit of the future.

MISCELLANY.

THE following article from the Baptist Repository is transferred to the Churchman at the request of the author of the Lexicon.

PROPOSED HEBREW LEXICON IN NEW-YORK.

THE REVIEWER REVIEWED.

MR. EDITOR,—A specimen of Mr. W. L. Roy's "New Hebrew and English Critical and *Pronouncing* *Dictionary" has lately been published, and is highly recommended, and very extensively patronized, by some of our most distinguished literary characters. The plan is such as to remove all the difficulties usually encountered at the very commencement of the Hebrew language. Several reviews of this work have been published in various papers, and all speak of it in the most exalted terms. But you know, Sir, there are always exceptions to general rules, and this is the case with the above work. We are not all born alike, nor can we see alike. Hence "crimina qui cernunt, aliorum, non sua cernunt. Hi sapiunt aliis, decipiuntque sibi." A review of the work has been lately published in the *Boston Recorder*, by *Prof. R.* of that city. A friend of mine saw the review *in manuscript* before it was printed; he knew the hand-writing to be that of the *Professor's*. After it was published, he had a short interview with the editor, who candidly confessed, "I am no linguist, Sir, and of course not capable of forming an opinion of the merits or demerits of the work. Prof. B.," he observed, "of New-York, *wrote a review* and sent it on to me when I was editor of the *Vermont Chronicle*. I published it in that paper, and Prof. B. stated, at the same time, that *not one* of those persons who recommended the work was a *Hebrew scholar*." This, Sir, observed my informant, is untrue; but "fas est ab hoste doceri;" Prof. B., I am persuaded, would be lost in the shades, as a Hebraist, when compared with Drs. Matthews, Brownlee, Knox and Dewitt; the Chief Rabbi of Jerusalem; the Rev. Messrs. Parkinson, Stark, Lilly, &c. "Facilious crescit quam inchoatur dignitas." As that review *was not republished* in any of our *religious papers*, and Prof. R.'s was, I shall now take it up in the following order:—

1. *The review is Antichristian.* The reviewer assumes the ground that "*there is no spiritual meaning in the holy Scriptures.*" He follows *Gesenius* in this respect. *Gesenius* denies the inspiration of the Scriptures; the doctrine of the atonement; original sin; total depravity; a trinity in unity of the Godhead; and future punishment. The prophecies with him are no more than "*a plain statement of historical facts which took place before and at the time they were written.*" These sentiments are interwoven through every paragraph and page of his works; and we ought to abhor them as we should deadly poison. German neology has corrupted the minds of a vast number of our young theologians, and has likewise given great occasion to the enemies of the LORD to blaspheme, both in this country and in Europe.

If there be no *spiritual meaning* deducible from the word of GOD, it becomes *a dead letter*, and of no more value than any other book; this, however, thank GOD, is not the case. Our LORD and all his Apostles are set in battle-array against such a sentiment; (Matt. xxii. 37; John iii. 5.) St. Paul observes, "We speak not in the words which man's wisdom teacheth, but which the HOLY GHOST teacheth; comparing spiritual things with spiritual." "But the natural man receiveth not the things of the Spirit of GOD, for they are foolishness to him: neither can he know them, because they are spiritually discerned." (1 Cor. ii. 13, 14.) "They did all eat," he observes, "of the same spiritual meat; and did all drink of the same spiritual drink: for they drank of that spiritual Rock that followed them, and that Rock was CHRIST." (1 Cor. x. 2.) We read of a spiritual man, (Hos. ix. 7,) of a spiritual law to govern him, (Rom. viii. 14,) and of spiritual food, words and promises, to sustain, comfort and encourage him, (1 Cor. ix. 11; John xxi. 15,) and also a spiritual body, gift, sacrifice, and an altar to offer it on. We read of spiritual wickedness, murder, idolatry, and adultery.

2. *The reviewer has made several false statements and wilful misrepresentations.* First, *He charges Mr. R. with saying there is a literal and a spiritual meaning to every word in the Bible.* He has made no such statement; but, simply, that both the literal and spiritual meaning should be given, *wherever they occur;* and this in opposition *to Gesenius*, who strenuously opposes such a course, as it would completely destroy his system. Secondly, *He unjustly imputes definitions to the work, which are not contained in it.* Mr. R. says, אב *av* means a father, friend, head of a family, or congregation, a husband, benefactor, believer, elder, and not the unity of the two letters of which it is composed, as the reviewer misstates. Thirdly, *The reviewer is incorrect in stating that Parkhurst and Cocceius have greatly contributed to the work.* I have very carefully compared it with both the Lexicons referred to, and can most most solemnly declare *that not one sentence is borrowed from either of them.* Its plan also is entirely dissimilar, and it contains TEN times as many *words* as either of these works. As regards *Cocceius*, he was a member of the *Synod of Dort*, and one of the *best linguists* of his day. If the reviewer had not renounced the creed of the *old school*, and embraced *the new divinity system*, he would doubtless be rejoiced to see even a *translation* of Cocceius into English by Mr. R., but he seems to be entirely ignorant of the author and his work.

I should now like to know from the *learned reviewer*, how far either Parkhurst or Cocceius have contributed, 1st, to the standard of pronunciation contained in the work; 2d, to the vowel points and alphabetical arrangement of all the words as they occur in the Bible; 3d, to the critical rules of grammatical construction; 4th, the regular conjugations of verbs; 5th, to the various new translations of obscure and difficult texts of Scripture; 6th, to the extracts from the Talmuds and Targums; 7th, to the concordance which it will embrace; 8th, to the definitions of proper nouns; 9th, to the extensive references to the oriental languages; 10th, to the rabbini- of the work, as I have been informed.

3. *The review is illiberal, ungenerous, and uncalled for.* If the reviewer did not wish *to patronize an American work* himself, he should not endeavor to deter others from doing it. *It was ungenerous* to review the specimen of an *unpublished work*, and thus try to prevent, so far as lay in his power, the circulation of a work, the advantages of which would be of the utmost importance to every theologian and minister of the Gospel, and to the promotion of biblical literature in general; for it will be, virtually, *an Oriental library in miniature.* It must have cost the author great labor and research, to compile a work on so extensive a plan, and to show his disinterestedness in the cause of learning and truth, he has put it at the low price of TEN DOLLARS. If it were published in Europe it would cost *double that sum.* It is the duty of every biblical scholar to promote as far as possible, the knowledge of oriental literature in our beloved country. It is well known that our helps to a better understanding of it *have been* few, and *very defective. It was uncalled for.* Had the work been referred to the reviewer for his opinion, or had the public required it, he might *then* have given it; but we are fully convinced that the distinguished clergymen of New-York, Philadelphia, and Boston, and the literary characters in every part of Europe and America, who have patronized the work, are as capable of judging of its real merits as the reviewer. Prof. Stuart, of Andover, whose fame in Oriental learning is as well known in Europe as in this country, did not wish by any means to have the work nipped in the bud; he told a friend of mine he hoped it would be published, and this also was the desire of the learned and scientific Noah Webster, LL. D. The venerable lexicographer perceived, even from the *contracted, erroneous, and bungling review*, that it would be a very valuable acquisition to the library of every biblical student.

4. "*The etymology* (he observes) *or power ascribed to the Hebrew letters is without authority.*" The reviewer is mistaken in this respect. The *Rabbins*, one and all, ascribe to the letters a symbolic meaning, and the same power as Mr. R. does, and several modern as well as ancient authors admit the same. But we have a still higher authority; our LORD himself says, "I am *Alpha* and *Omega*, the first and the last." (Rev. i. 8; xxii. 13.) No doubt he spoke to John in the *Hebrew language*, and if so, he probably said, "I am *Aleph* and *Tav*." The letters were emblematical of him. *Abraham* was first called אברם *avram*, the father of a multitude. GOD added a letter of his own name to that of Abraham's, and then called him אברהם *avraham*, father of an *innumerable* multitude. The Talmud observes, "Abraham and Sarah fulfilled all the law from (א) *Aleph* to (ת) *Tav.* He that walketh uprightly is as if he fulfilled all the law from (א) *Aleph* to (ת) *Tav, Medrash, Tillin*, fol. 47, 2.

5. *It is not written with that Christian meekness, forbearance and love, which should charasterize a minister of the Gospel.* "Love," saith the apostle Paul, "worketh no ill to its neighbor: is kind, and envieth not; vaunteth not itself; doth not behave itself unseemly; is not easily provoked; seeketh not its own; thinketh no evil." "All things whatsoever ye would (says the Saviour) that men should do unto you, do ye even so unto them." Had the reviewer acted a Christian part, he would first have *written to the author*, and stated his objections, awaiting an answer; if the answer had not met his expectations, he might then have offered his gift on the altar, but not with such an unchristian spirit.

6. *It manifests an entire ignorance of the oriental dialects, and for a reviewer, a very*

* This is the first Pronouncing Dictionary which has been published.

slender knowledge of the English language. "*Ab,*" he observes, in Hebrew means *father.* In Syriac and Arabic it is such, *but not in Hebrew. Mul, Malla,* and *Muth,* which he uses so freely, are not Hebrew words, nor are they to be found in any of the Oriental dialects.—'*Malak,*' the reviewer continues, means *to reign.* Now *malak* signifies *to twist, to wring off,* Lev. i. 15. LXX. *apoknisei,* to pluck off, but never *to rule,* nor *to reign.* He talks of a final *a* and *k* in Hebrew, and final *p* and *t* in English, which is perfect nonsense. There are no such final letters, distinguished as such, in either language. Nor is there even any final (א) *Aleph,* nor (ק) *Kooph* in Hebrew, which is what, I suppose, the reviewer means by *a* and *k.* There are five final letters in the Hebrew alphabet, but neither (א) *Aleph* nor (ק) *Kooph* are to be found among them. As the reviewer has been *severely criticised,* and his errors and false statements fully exposed (in the Observer of the 6th instant,) by one of the most talented ministers and distinguished scholars in this or any other country, I forbear offering any further remarks at present.

Yours, respectfully, AMICUS.

COMMUNICATIONS.

For the Churchman.

HIGH SCHOOL AT ATHENS.

As the plan for a High School at Athens has been much retarded in its accomplishment by erroneous impressions with regard to the views of our Missionaries in Greece, I send you the following extracts from a letter addressed by one of the Missionaries to the Rev. J. C. Richmond. From the report of the treasurer it appears that the money collected for this object amounts to nearly $2000. Further donations may be sent to the treasurer, Lewis R. Ashhurst, No. 80 Market-street, Philadelphia.

Napoli di Romania, May 2d, 1834.

Your last letter of the 2d of December, reached us at this place, whither we have come to recruit a little from the excessive fatigues of our very arduous work, and to prepare ourselves to continue our duties through the summer which is now approaching. All your inquiries respecting the Newburyport School, and the Richmond Philanthropic School, have been answered to the patrons of those institutions themselves, and will before many days from the date of this be safely received I hope by them. As to the *Male High School,* Mr. Hill has written to Dr. Montgomery on the subject, and that letter must now be near America. Could we have had the funds for carrying on the High School for boys, it might now have been the *Normal School* of Greece. We have again *the third time* a fine foundation for a High School composed of boys educated with us from the Infant-school, and those who have come to Athens within the past year. We have a most excellent devoted teacher, and one or two boys of great promise, who are already valuable assistants to the principal teacher. These are of our own training. Our boys' school has now more than a hundred, and we do not wish to exceed a hundred and fifty. Our supplies we take from the Infant-school. But we wish to keep all who have been educated with us until they are prepared for the government schools which will be of a higher order. In fact the necessity of having a school for higher branches attached to our establishment is as necessary now as when you were *here.* I have entered into this detail to assure you that you were right—it must be recollected that we who unite are not merely *theorecticians,* but *practitioners* in these matters. It will be very long before the government can have a school equal to what ours is now. The fact is that few know how to begin well for want of proper materials to work *with.* Such delays are occasioned that much *material* to be worked *upon* must be lost.

We have been hoping that you would yourself join us. I wrote to you respecting a school where labor should be connected with study; this is highly necessary for the country, and I do not think you could direct the very deep interest you take in the improvement of the Greeks in a channel more beneficial to them. But you must yourself be the directer. And now let me thank you for the love you bear us and for all that you have done for the Mission. If you have not been as frequently informed of our doings as you could have wished, it has been because we have not had the time. The plans to procure funds to establish schools in the different villages must not be given up, for in a little while we shall want *all.* But I would suggest that the Society should be made the general depository of all the funds. We shall not fail to inform all who contribute to this fund of the disposition of their bounty; but our principal communications must be with the Society. They complain that we have not written more frequently to them. Every one who contributes to any specific object expects to be informed what has been done with the money, and we endeavor as much as possible to comply with their wishes. Our labor is constantly increasing, and requires us to put forth the most active energies; we are much worn by the constant pressure. Believe us we have the true interests of this Mission too much at heart to neglect any of its friends. I beg the contents of this letter may only be for yourself, except such part as may prove that your views were correct as to the propriety of establishing a High School. The Rev. Mr. Whitehouse and Mr. Rochester are now in Napoli on their way to Athens. My kind remembrance to all friends. We earnestly beg the prayers of the Church and of individual Christians, that the Lord would strengthen and support us in the arduous labors in which we are engaged.

For the Churchman.

BEQUEST TO WASHINGTON COLLEGE.

It is understood that the late Nathan Warren, Esq., of Troy, has bequeathed 2000 dollars toward endowing a Seabury Professorship in Washington College, provided $12,000 more are raised for the same purpose, in the course of two or three years. Since the foundation of that valuable and promising institution, he has been known to take a deep interest in its prosperity, of which it received substantial proofs on more occasions than one, while he was yet living. To those acquainted with the Christian liberality of the connexions of the same name in Troy, it will cause no surprise to learn, that the funds of Washington College, and of the Church Scholarship Society connected with it, have been indebted to them for nearly $6000, including the bequest above mentioned. Such examples ought not to be passed over unnoticed, and their effect will not be lost. I am informed that the efforts, so successfully made a year ago, to endow the Hobart Professorship, will soon be renewed in favor of the one to be named after the first Bishop of Connecticut, and I trust with similar results. To the Churchmen of that Diocese, the friends of the College will naturally look for the funds necessary to complete the endowment; nor will they neglect this opportunity of raising an enduring monument to the memory of the first Protestant prelate instituted over a portion of the American Church; and of whom, it is no disparagement to any who have since adorned the bench, to say, that in "Horsleyan" vigor of intellect, he has not been surpassed.

By the way,—has it come to the knowledge of all your readers, Mr. Editor, that such an institution as Washington College exists on the banks of the Connecticut; and that for some years past it has brought larger accessions to the ministry of the Episcopal Church than any other literary institution in the country? If I may judge from the remarks I have often heard,—and not without surprise as coming from Churchmen,—the question is not an idle one. Let any of them, who happen to be travelling along that beautiful valley, ascend the eminence in the western suburbs of Hartford, and he will see rising before him a spacious pile of buildings of solid masonry, situated in one of the most delightful places imaginable for a hall of science.* In the library, his eye will be greeted with the view of *eight or nine thousand volumes* of well chosen books; in the laboratory and philosophical chamber, he will be shown all the apparatus requisite to the illustration of science; and in the cabinet, a choice collection of minerals and curiosities of various kinds, brought from distant quarters of the earth. Ascending the observatory, he will confess that a lovelier display of rich and beautiful scenery,—comprehending some of the mountains in Massachusetts, the meanders of the river, and the wide and undulating valley, studded with villages and spires,—has rarely met his eye. In the faculty of the college, consisting of six or eight members, he will find gentlemen of intelligence and manners, mingling familiarly with the students, and standing to them in the place of friends and parents, as well as of instructers,—who will take a pleasure in showing him all that is worthy his notice; and there is much on and about the premises deserving observation. If he will spare time enough to attend a recitation, he cannot fail to remark that it is their object to make *thorough* scholars, by a course of exact instruction; and that they are laboring rather to establish a reputation for excellent scholarship in the institution, than to gain for it an ephemeral notoriety. Above all, he will find himself in the midst of a well-ordered community of youth, cheerfully acquiescing in the mild paternal discipline which prevails, and exhibiting many of the characteristics of a well regulated household,—a Christian community, in short, into which a Christian parent would not hesitate to send his son,—assured that as few temptations to profligacy, and as numerous and powerful inducements to virtuous conduct exist in the precincts of the institution, as, to say the least, are to be found on any literary foundation in the country. Such, I have reason to know Washington College to be; and I cannot but express the hope, that every Churchman, who has a son to be educated, will think it worth his while to inquire, whether the picture I have drawn be agreeable to truth, before he makes his election. VIATOR.

* One fact which I learned in conversation with one of the officers of the College is worthy special notice, as illustrative of the remarkable salubrity of that section of our country, viz. that the College has now been in operation upward of ten years, and that in that long period there has never been a death among the students; nor to the best of my informant's recollection, a single instance of violent or dangerous disease, saving a solitary case of *small pox* about a year since, which did not extend beyond the individual with whom it originated.

EDUCATION AND MISSIONARY SOCIETY.

To the Editor of the Churchman.

Rev. and dear Sir,—In addition to my acknowledgment of the several sums received by me as Treasurer of "the New-York Protestant Episcopal Education and Missionary Society, which will be found under its proper head, I would call the attention of my brother Churchmen to the following letter, which I have received, and in which was inclosed a note for *one hundred dollars,* payable at one of our city banks on the first day of January next. Although a large amount has been received to the credit of the Missionary Disposable Fund, yet there is now a deficit of near *fifteen hundred dollars,* and if the present number of Missionaries are continued (surely they ought to be increased) we shall want on the 1st of January next, when the next quarter's salary to the Missionaries are due, the additional sum of *eighteen hundred and seventy-five dollars.*

Respectfully, your obedient servant,
Benjamin M. Brown.

Butchers' and Drovers' Bank, October 12, 1834.

To Benjamin M. Brown, Esq.

Sir,—In common with every friend of our Church, I deeply regret the state of the Missionary Fund for this Diocese. A recent communication in the Churchman suggests, that *an extra effort* should now be made by the friends of the Society to meet its exigencies. He proposes to pay one hundred dollars on the 1st of January next, provided that ninety-nine others can be found to do the same. I suggest, as an amendment to his proposition, that each individual shall do his utmost, *without any conditions.* If others continue to withhold their assistance there will be the more need for our exertions. You have herewith my engagement for the payment of one hundred dollars on the 1st of January, to be applied to the *Missionary Disposable Fund.* Should you deem the publication of this letter at all calculated to excite the liberality of others, you are at liberty to insert it in the Churchman, *provided that no reference whatever be made to the name of*

An Annual Contributor.

New-York, Oct. 3, 1834.

For the Churchman.

ST. JOHN'S CHURCH, FORT HAMILTON, L. I.

It is a gratifying proof of the rapid increase of the Church in this Diocese, that not less than *sixteen* newly organized and duly incorporated churches, were received into union with the Convention at its late sitting. Among them, there is one which from its location and the favorable influence it is likely to exert, seems to have special claims on the liberality of Churchmen—St. John's Church, Fort Hamilton. This Church has recently been organized under the devoted and peculiarly faithful labors of the Rev. James D. Carder, late of Ithaca. A lot eligibly situated was given for the site of the Church, and several hundred dollars have already been subscribed toward the erection of a suitable edifice. The small band of Episcopalians in the vicinity, however zealous, are unable to complete the good work, without some aid from their more favored brethren. When it is recollected that the Narrows has long been a favorite resort for our citizens in summer, and that Bath House only two miles distant is annually crowded with visitants from the city, many of whom are members of our communion, an appeal to the Episcopalians of the city, toward the erection of this Church, cannot be considered as unreasonable or presuming. On another ground, it is vitally important that the Church should there be firmly established. Fort Hamilton is one of our largest military posts—always the residence of many officers of our army with their families—most of whom are exceedingly anxious to enjoy the privilege of public worship, and would give a decided preference to our truly spiritual services. There will always be a large body of soldiers here stationed—whose *eternal interests ought not to be overlooked.* It is to be regretted that no *public* provision is made for the religious instruction and care of our soldiery; but as this is the case, it would be truly a work of Christian charity to make provision that at so large a post, in the near vicinity of the city, the Gospel should be preached. A few hundred dollars would secure the erection of the proposed building. Contributors might themselves, during the summer season, have the satisfaction of uniting in its services, and of seeing those there assembled for Christian worship, whose religious state has been inexcusably neglected.

Contributions will be thankfully received by Messrs. Swords, Stanford & Co., No. 152 Broadway.

For the Churchman.

Old Point Comfort, Va., 25th Sept. 1834.

Sir,—I observe in your paper of the 20th current, copied from the Protestant Episcopalian, a very plain obituary notice of the late Rev. Joseph Glover, who died on the 16th ult. at Seaford, in the State and Diocese of Delaware. I was myself utterly unacquainted with him, but request the insertion of the subjoined extract of a letter from a clergyman of high standing in that diocese, as doing better justice to his memory, and probably affording consolation to his friends in England, should it ever meet their eyes.

"The Missionary Society of the diocese has been revived, and we obtained the service of a clergyman by the name of Glover. He was above the common order of ministers, and to those who had ears to hear he preached with a captivating unction. But, alas! he has ceased from his labors. A few weeks since he died of bilious fever, brought on, no doubt, from exposure to the sun. He was poor, and compelled to ride on horseback to his churches. Had he fallen thus in India, his memory would have been widely honored; as it is, he is unknown. I trust 'his witness is in heaven, and his record on high.' He has left a wife and several children."

Respectfully,
A Subscriber.

THE CHURCHMAN.

SATURDAY, OCTOBER 18, 1834.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

The subscriber, having been appointed Agent of the Protestant Episcopal Press, to supply the vacancy occasioned by the resignation of the Rev. W. R. Whittingham, all communications on business with the "Press," will be hereafter directed as follows:—

Floyd Smith,
Agent P. E. Press, No. 46 *Lumber-street, New-York.*

TO CORRESPONDENTS.

We crave the patience of our correspondents. We assure them that we do not undervalue their favors; but there are more things in a printing office than are dreamed of in their philosophy, or, we hope, will ever be found in their experience. "M.," "Nova Anglicana," and "B. Y." are among the necessarily deferred.

A Charge to the Clergy of the Protestant Episcopal Church in the State of Ohio, on the Preaching of Christ Crucified; delivered before the Seventeenth Annual Convention of the Diocese, at Chillicothe, September 5th, 1834. By Charles P. McIlvaine, D. D., Bishop of the Protestant Episcopal Church in the State of Ohio.

This is Bishop McIlvaine's first charge, and the subject of it is the preaching of the Gospel. What theme can be more appropriate? The Gospel proclaimed by the minister, and understood by the people, is the first step in the way of salvation. Whatever then may be thought of the manner in which the Bishop has discharged the duty, the subject itself is so appropriate that one is apt to wonder at its not being the burden of every primary charge from a bishop to his clergy.

The Bishop sets out with telling us that "to preach the Gospel" is "to preach Christ crucified." It is really curious to see the different operations of men's minds; the different notions they have of what is clear, and what is obscure. Some surely would be for reversing this sentence. They would think that to preach the Gospel was a phrase that needed no explanation, but that the knot of difficulty lay in the other expression—*to preach Christ crucified.* And they would accordingly tell us, that to preach Christ meant nothing more than to preach his Gospel, and that to preach Christ crucified meant to preach the Gospel of Christ, with an especial reference to his passion and death. With the Bishop, however, the plain thing is preaching Christ, and the difficult thing—needing to be explained—is preaching the Gospel. Many, he intimates, may preach the Gospel without knowing how to preach Christ. So it is, that what is clear to one is dark to another.

This difference, in fact, is characteristic of two different classes of preachers. The one says that to preach Christ is to preach the Gospel, and the other says that to preach the Gospel is to preach Christ. The reader perhaps thinks we are trifling, and that this is a mere play on words. We assure him, on the contrary, that we are in sober earnest, and are pointing out a very substantial difference.

Archbishop Whately says somewhere, in substance, that Christ came to be, not merely the *author,* but the *subject* of a revelation. The Archbishop drops the observation like one who is prodigal of wise sayings, and without stopping to dwell on it passes on to something else. Some may regard the speech as nothing more than a simple truth. It certainly is a truth—if you please, a simple truth—but it is just one of those truths which none but a great mind could utter. It is one of the very few truths which we should like to see amplified by Dr. Chalmers, who would have spread it over at least a dozen pages. What would Unitarians say to this remark? They may see in it a compass of thought which covers their ground of objection to orthodox doctrine. They will find it to be a remark in which all their errors are classified and destroyed at a blow. In vain do they ask us to content ourselves with the discourses of Christ alone, as if they contained the sum and substance of the Christian faith: in vain do they seek to depreciate the authority of the epistles, as if they contained matter of less moment than the gospels. We tell them that they are possessed of a wrong idea of the object of Christ's mission. He did not come, as they suppose, merely to declare the will of God, but to do it. He came himself to act out the counsels of the Godhead; to embody truth in facts; empowering others to predict and record the actions. Had Jesus come to be the author of a revelation, then their depreciation of the Trinity, the atonement, and other kindred doctrines as unsupported by the superior testimony of Jesus, and resting on the inferior authority of the Apostles, would be pertinent and weighty. We should expect the *author* of a revelation to give the substance of it himself. But this was not the work of Christ: if it were we would never believe in his divinity: any inspired man could be qualified for such an office. This was the inferior work of Moses and the prophets, of Matthew and the other evangelists, of Paul and the other apostles. These were, under Christ, the *authors* of the revelation: Christ himself was the *subject.* We look to the *authors* of the revelation to tell us all that the *subject* of it taught, and suffered, and did.

The remark might be further amplified, so as to trench on those orthodox preachers who would tell us that "to preach Christ" means only "to preach the Gospel." "What," says Dean Sherlock to Dr. Owen, "what can preaching Christ signify but preaching the Gospel of Christ?" What answer the worthy Doctor made, we know not, as we have never read his writings, and probably never shall; for who would read them now that Robert Hall has called them "a sea of mud?" But we crave leave, with all humility, to say that preaching Christ may mean a great deal more than preaching the Gospel. To the man who tosses back his head at the phrase of "preaching Christ," as if it savored of the conventicle or the camp-meeting, and affects to teach us, with a swollen sense of superiority, that preaching Christ means no more than to explain the truth and the duties which Christ came to reveal, we say *sus Minervam:* he brings his taper of philosophy to light the sun of the Gospel. And the preacher who rests in such an explanation as satisfactory, and makes it the basis of his preaching, is the preacher that Bishop McIlvaine pointedly hits off as one who is for ever preaching *about* Christ without ever preaching Christ. This preaching the Gospel in contradistinction to preaching Christ; this development of the doctrines of salvation and redemption instead of "the lifting up" of Christ, the Saviour and the Redeemer; this explanation of the truths and duties of the Gospel instead of the exhibition of Him who is the Truth and the Life; in a word, this concealment of the person of Christ behind the doctrines of the Gospel is one of the officious and presumptuous efforts of human wisdom to improve upon the wisdom of God; one of the backslidings of baptized humanity toward the folly of Paganism. It overlooks that capital and distinguishing feature of the Gospel, "God manifest in the flesh," and carries us back to the very system of abstractions from which Christ came to deliver us. It is only another ebullition of the Greek philosophy which at first sneered at the preaching of Christ crucified as foolishness. What was the foolishness? Was it the crucifixion alone? Not at all. Only have shown them that the crucifixion was an important link in some metaphysical chain of reasoning; only have amused them with a few abstract propositions about the holiness of God and the innate depravity of man; only have spread before them some of the modern theories of the atonement, and the Areopagus, would have been profound attention. Their astuteness would have asked no better employment than to have balanced the merits between the *tantum quantum* and the universal redemption scheme. It was not so much preaching Christ crucified that they nauseated as preaching Christ. The strange and foolish thing in their estimation was that truth should be impersonated; that instead of being made to play around the head in the shape of filmy and evanescent conceptions, it should be embodied in the form of a living subject, whom they might love with all their heart, and obey in all their actions. And, we repeat, it is a vestige of the same spirit which rests in the exhibition of the truth and duties of the Gospel instead of exalting Christ in his person and offices. A preaching like this will never be permanently popular. It may amuse the few of calm and speculative minds—and what system of opinion does not amuse?—but it will never win the affections nor arouse the energies of the people. It will fail for the same reason that the heathen philosophy failed. It will fail for the same reason that the so called rationalism fails. Dr. Channing may sit in his closet and spin out the finest threads of declamation about "*materialized* religion," and spread his curious webs of thought over all the minds that can be inveigled by shallow thoughts and honied words, and he shall only have the mortification of seeing some Boanerges—of coarse and uncultivated mind, and learned only in the things of Christ—brush away his webs by hundreds at a swoop. The truth is that mankind must either have "God manifest in the flesh," or no God at all. This notion of refining away the "materialism" of religion, and substituting a system of *opinions* in the place of a *personal* object of worship, is in fact nothing more than turning the substance of religion into shadows, and defeating the gracious condescension of God. It is a departure from that Gospel whose highest glory is to be preached to the poor. If we will not preach this Gospel, the poor will not listen to us. And if we will interest the poor, we must preach this Gospel. And we must do it in the plainest terms. We must lift up Christ, and exhort the people "to come to Christ," "to receive Christ," "to trust in Christ." These phrases are intelligible to the meanest capacity. If we are wise above what is written; if we reject these phrases for any fancied obscurity they possess, and deal in more abstract forms of speech; we just undo what God has done; we etherialize the truth which he has purposely embodied, we abstract and obscure the truth which he has manifested, and we bring out the Gospel by piecemeal, and in tattered shreds, instead of concentrating all its powers in the single and overpowering aim of preaching Christ crucified.

Our readers are now prepared to believe that we like Bishop McIlvaine's charge, and to see why we like it. We like it for the noble simplicity of faith with which in despite of all the meshes of a pseudo-philosophy, it advocates the preaching of Christ crucified. The charge is evidently the production of a mind not governed by blind preferences. The arguments from reason for a different style of preaching are met, and—incidentally to be sure—but yet effectually repelled. And the stale objection, that the "preaching of Christ crucified" is no more than ringing a change on some half-dozen texts, is answered, and it is shown that the preacher may introduce the greatest variety of subjects, without in the least dislodging Christ crucified from his rightful prominence. We recommend all to read the charge, and wish it may strengthen the conviction that "Christ crucified" must be the chief element of all preaching which is extensively and permanently popular. The greatest faults which we have to find with the charge are those of defect. There are some abuses—some crude and extravagant notions, that flow from this mode of preaching Christ, which are not consequent on the more didactic exposition of the truth and duties of the Gospel—which we should have been glad to see exposed. In an age too when the sacraments are so undervalued, we should have been glad to see at least an intimation that preaching is not the only ordinance instituted by God for the salvation of men. And most of all, we are surprised not to find one word about the Church. We suppose, however, that the Bishop thinks the best way to prove the excellence of the Church is to show its efficiency in spreading the Gospel. And in this we agree with him, having no doubt that this charge on the preaching of Christ crucified will do more to conciliate respect for the Church than a dozen charges magnifying the office of a bishop. Perhaps too the deficiency which we chiefly regret is reserved for the subject of another charge.

We beg pardon for detaining the reader so long. The charge points out several approximations to the preaching of Christ crucified, which are yet failures, and then proceeds to describe the true model in the following eloquent strain.

Now what is the best mode of exhibiting this wonderful arrangement of grace, so that he who runs may read? Where will you begin? At the outskirts of the system, taking up first its remoter elements, and reasoning on from one relation to another till you get to Christ? To do this clearly, you must give it the time of many discourses. In some circumstances, and after a more direct method has been well employed, it may be well. But supposing a people ignorant in a great measure of the first principles of the Gospel, how can you keep them waiting so long in the dark? They have come to see the King; and however important may seem to you their tardy introduction, every thing seems to them impertinent, till they have been admitted to his presence. You find your hearer as a benighted traveller, afraid to continue his way lest there be a precipice at his feet. You may present him with a chart of his road, but how will it help him as long as he cannot see? He waits the sunrise. One ray from the sun will serve him better than a thousand maps to be read in the dark. Then, but not till then, will a chart of the country be important.

Astronomers, in teaching the doctrine of the solar system, begin with the sun. They proceed directly to tell what it is, and what it does. This is the first thing to be understood. Nothing in the science can be explained, till this is explained. Let the teacher of the Gospel system imitate the example. So I perceive the Apostles began. In their preaching, I behold no gradual, ceremonious approach from a great distance, like the parallels of a siege, to the one object of their ministry. There was one personage whom it was the immediate business of their apostleship to introduce to sinners—"Jesus *of Nazareth, the only-begotten Son of* God, *full of grace and truth.*" There was one capital event in his history, which it was their immediate business to make known to every creature—Jesus *crucified as a propitiation for the sin of the whole world.* To these their ministry immediately leaped. Here they always broke ground first, and set up their tower of attack. Just at the point, where their enemies, in malignant triumph, supposed the Gospel had died, with the cross of its entombed founder for its only memorial, his disciples, in the triumph of faith, and lifting up that cross for a banner, made their beginning. Just that which laid the stumbling-block to the Jew, and seemed such foolishness to the Greek, they adopted as the head and front of their preaching; advancing boldly upon both Jew and Greek, like David with his single stone against the contemptuous giant of Gath; glorying in nothing, determined to use nothing, "save Jesus Christ, and him crucified." Thus saith St. Paul: "I delivered unto you first of all that which also I received, how that Christ died for our sins according to the Scriptures." As Moses lifted up the serpent in the wilderness, did they at once lift up Christ on the cross, as an ensign to the people. They could not spare time to be rooting out prejudices, and gradually preparing the minds of the unbelieving Jews and Gentiles for the great subject of Christ's atonement. They knew no way of removing darkness so sure as that of introducing the sun; no way of subduing the enmity of the heart to the Gospel so short as that of making men acquainted with the very essence of the Gospel. Human device would have said to St. Paul, 'Make use of your philosophy for an introduction to your theology—call science to your aid—show the fitness of things—impress your audience with a respectful idea of your attainments in the wisdom of the schools; aim at the nerve of Demosthenes—put on the golden robes of Cicero—speak of your Master in his manhood, in his miracles, benevolence and piety; compare his precepts with those of heathen sages; but cast a veil over his ignominious death, and the humiliating plan of salvation through faith in his suffering, till the public mind shall be somewhat inured to the less offensive features of his religion.' "No," said St. Paul, "lest the cross of Christ should be made of none effect." There was a declaration of the Master which an Apostle could not misunderstand; "*I, if I be lifted up, will draw all men unto me.*" In this they read the secret of their success. Lifted up on the cross by his enemies he had been already. Lifted up in the sight of all people he was now to be by the ministry of the word. Their principle was, "God giveth the increase," and "hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things that are mighty," "that no flesh (that neither preacher nor convert) should glory in his presence," but that all may feel that it is "Christ Jesus who, of God, is made unto them wisdom and righteousness and sanctification and redemption."

Here then, my brethren, have we our lesson. Our first, as well as last and habitual duty every where, amid all prejudices, ignorance and enmity, is to take ground, with all confidence, at the centre of the system, and at once set up the cross.

We must exalt CHRIST in his death—establish its propitiatory character; publish its sufficiency for the whole world. Thus will you begin your message where a sinner begins his hopes and life. To open your negotiation any where else is but to delay it. But having begun here, what remains? The sun is risen; now see that it remains unclouded, always in full view from the remotest circle of your hearers, so that the weakest and lowest eye may see. Now you must keep up attention to this supreme object, by telling your people all that the Scriptures tell you of CHRIST. Your business is that they may "know CHRIST and be found in him." Consequently there is nothing revealed as pertaining to him that is not profitable to them, or that you have a right to keep back. You are to make him known in the glory which he had with the Father before the world was. The love of the Father in sending his only-begotten Son; and of the Son in coming to be made a curse for us, can be preached only in view of the Son in the self-existence and infinite glory of the Godhead. You cannot separate the cross *for which he came* from the *throne whence he came*, without divesting his death of its atoning virtue and his love of all its wonders. In the same vital connexion is the incarnation of the Son of GOD. The mysteries of Bethlehem are closely allied to those of Calvary. To understand how he bore our sorrows, we must learn how he took our nature. You cannot teach his obedience unto the death, without his condescension to be born in the likeness of man. In setting forth the Lamb of GOD, in his death as a sacrifice, you must also set him forth in his life as an example, "without blemish and without spot." There is too little preaching of "the mind that was in CHRIST JESUS." It was his preparation for the sacrifice. It must be ours for all the bliss which that sacrifice has purchased. But the preaching of CHRIST too often terminates with the events of his crucifixion: as if when the sacrifice was finished, the whole work of redemption were finished—as if to preach him in his resurrection, and ascension, and exaltation, were not as important as to preach him in his humiliation and agony. To show the sinner that his atonement is accepted, you must show that it has been presented at the mercy-seat; you must exhibit our great High-Priest as having laid aside the garments of sacrifice for those of dignity and glory, and ascended into the holy place on high; "now to appear in the presence of GOD for us." Intercession must be preached as the crowning act in redemption. But intimately connected with this office of CHRIST as our interceding Priest, bearing our names upon his breastplate, is that of the great Prophet of his Church, "in whom are hid all the treasures of wisdom and knowledge," and of whom every disciple must learn "the way, the truth, and the life." Essential also to the right enforcement of his priestly and prophetic office, is the exhibition of CHRIST, "exalted to be a Prince" as well as Saviour, having "all power in heaven and earth," claiming supreme dominion in the hearts of his people—able to subdue all enemies under his feet, and make all things work together for good to them that love him. It is CHRIST reigning as King—"Head over all things to his Church," that sets the seal to all that is precious in his teaching as our Prophet, and all that is availing in his mediation as our Priest—that clothes our message with authority, as well as with mercy and wisdom; and makes the tender entreaties of Divine compassion the peremptory commands of infinite sovereignty. For no purpose is a heavenly skill in the preacher more needed than to exhibit the tenderness of CHRIST as enforced by his authority, and his authority as commended by his tenderness—to preach him as a Judge and also as an Advocate—to declare not only the love but the "wrath of the Lamb;" to exhibit his infinite freeness, fulness, and power to save the chief of sinners, and yet the rigid exclusiveness of his salvation to him "that believeth;" so as always "to speak a word in season to him that is weary," and never a word of encouragement to him that persists in his sins. The cross, like the pillar of cloud, is all light to the people of GOD—all darkness to such as neglect so great salvation.

AD CAPTANDUM.—A friend of ours, who lives like Cowper's friend,

"No matter where—in China or Japan,"

or any where else that the reader chooses to place him, has sent us some amusing notes of the state of his village. It contains three congregations, Presbyterian, Baptist and Episcopalian. The two former are combined against the latter, and no pains are spared to rescue the poor deluded prelatists from their papistical delusions. The Rev. Mr. Twistabout has a most devout horror of "praying by book;" and the Rev. Mr. Catchall is a lusty oppugner of "baby-baptism:" both have a true commiseration for the benighted state of the people of our worthy brother Steadfast, are anxious to infuse into them a new leaven of piety, and turn them from the error of their ways—*into their own folds*. So that really poor Steadfast is like to be in as sad a predicament as the man who went from Jerusalem to Jericho, and fell among thieves who stripped him and wounded him and departed, leaving him half dead. Mr. Twistabout's predecessor tried the effect of a protracted meeting, and found to his sorrow, that the effect of it was to make his people so fond of change that they must needs change their minister. Mr. Twistabout himself, warned by the disaster of his predecessor, and yet feeling compelled, either by hook or by crook, to slake the thirst of his people for variety and novelty, and willing moreover to become all things to all men, advertises to give a course of lectures at the court-house on Chemistry! hoping to merit the encouragement of a discriminating and intelligent public, by a display of phosphorus and an electrical machine. "The boys and girls," says our correspondent, "are mightily pleased, the one with the shock, the other with having the phosphorus rubbed on their heads." Brother Steadfast's people stand aghast—as would any other flock of sheep—at such amazing feats. They extol Mr. Twistabout to the skies as one whose whole soul is set on diffusing knowledge among the people. One night after the audience had been edified by the pranks of a few mad-caps who had inhaled the nitrous oxygen, Deacon Freegift was surprised into saying, that he thought this a strange way for a minister to preach CHRIST! But Mr. Twistabout, who is fresh from New-Haven, asked him whether he wished to bring back the old way, and keep the people seeking and waiting at the pool of carnal ordinances? The Deacon was soon silenced, and when he saw that his minister drew full houses and that Mr. Steadfast was losing his parishioners, he came reluctantly to the conclusion, that the new method of preaching the Gospel is better adapted than the old, to the *modern improved state of society*.

If any of our readers are offended—as some of course will be—at our light way of treating the matter, we beg them to write a serious homily on the subject, and if it do not exceed two columns in length we promise to publish it, though we cannot promise that it will be read by one in a hundred, or do good to one in a thousand. But whatever may be thought of the manner, we hope none will be willing to justify what we have attempted to censure. Do any think that the parish minister is within the sphere of his duty who exchanges the desk for the laboratory, and instead of laboring to build up his people in the truths of GOD's word, amuses them with illustrations in experimental philosophy? Would they like to see a rivalry of this kind established between ministers of different denominations, one striving to please his people with phosphorus and a galvanic battery, and another out-heroding him by letting off "sky rockets," and "Lucifer matches?" Will they justify the minister who thus stoops to cater for the depraved tastes of the community, instead of aiming to elevate their morals by instilling the holy truths of the Gospel? If a minister would lecture to any purpose on chemistry or botany, two evenings of the week, must he not neglect the higher studies of his profession, and, at best, soon merge revealed truth in natural religion? If such public lectures comport with his profession two evenings of a week, why not also of a Sunday evening? Nay, why not of a Sunday, and thus transform the church into a hall of natural science, with an Atheist, perhaps, for its lecturer? We wish to see no approach to an amalgamation like this between the preaching of CHRIST crucified and the teachings of natural science. Let ministers once be encouraged to make scientific lectures one of their parochial exercises, and the transition is easy from the Bible, and the Bible alone, to a heathenish state which makes moral truth subordinate to natural, and throws the Bible quite in the back ground, as the musty relic of a barbarous age. We do not say that this is the first step in such a transition. The first step consists in the short-sighted policy which goes forth with the shout of instant submission, and reduces the work of regeneration to a single act of volition, and thus—solicitous more for numbers than purity—fills the Church with superficial converts, who are always ripe for any new measure which may accommodate the faith of CHRIST to the spirit of the world.

Our correspondent need not fear for the safety of his own Church. Such schemes as he describes can have no other effect than to blow off the very lightest of the chaff. They take only with the most superficial. Let his minister go quietly forward in the "old paths"—instant in season and out of season in all the good works which belong to the peculiar people of GOD, and his Church, he may be sure, will survive all these new-fangled devices for catching the favor of the multitude. The good sense of the people will ultimately bring them straight, and teach them to see through and condemn measures which are either hollow artifices, or the overflowings of vain and culpable ignorance. And no religion, he may be sure, can last long which does not strike root too deeply to draw nourishment from the soil of nature.

CHURCH AT ST. AUGUSTINE.—We hope the following statement will awaken the sympathies of our readers:—

THE members of the Episcopal Church in St. Augustine, are the gratuitous, untiring, and attentive nurses, and watchers, and comforters of the numerous sick strangers from the north who visit that place in pursuit of health. During the last winter several of the invalid strangers became dependent for the comforts even *necessary* to their condition, and for the means to return to their homes. They were taken care of most kindly and liberally by the minister and members of the Church, at the expense of time, labor, and money. By the death of a creditor of the Church, to the amount of about $900, embarrassment has come upon it unexpectedly and deeply. The aid of the friends of charity and the Church is therefore most humbly and earnestly solicited. A worthy individual, to whom the Church, under GOD, owes almost all that it is or has, though not legally holden, feels himself bound for the debt. His means are limited to the avails of a moderate and uncertain income, and he cannot discharge it without injury to a helpless and interesting family; and yet he will do it if not otherwise done, and thus will be exhausted the principal human source of the Church in that place. In every point of view, the object here solicited for, is one of true charity, and therefore the appeal cannot be made in vain to a liberal and Christian community.

Contributions in aid of the above object may be sent to James Swords, Esq., President of the Washington Insurance Company, by whom they will be transmitted.

THE Rev. Alvah Bennett begs leave through the columns of the Churchman, to return his grateful thanks to the Rev. Samuel R. Johnson for the sum of twenty dollars, contributed by him for the purchase of Sunday School books, for the Missionary station at Key West, Florida.

WHARTON'S REMAINS.—The following notice of this useful work by the British Magazine, shows the estimation in which it is held on the other side of the Atlantic.

Remains of the Late Rev. C. H. Wharton, D. D. By the Right Rev. Bishop DOANE. 2 vols. 8vo. Philadelphia: Stavely. 1834.

DR. WHARTON was an American, of good family, who was brought up as a Roman Catholic priest, in which character he officiated in this country. His own reflections and reading induced him to abjure the errors of Romanism, and he entered on the ministry of the reformed Episcopal Church in his native country, of which he continued a distinguished ornament till a very advanced age. He stated the reasons for his change in an admirable tract, to which a reply was given by his relative and friend, Archbishop Carrol, and Dr. Wharton printed a second tract in answer to the Archbishop. These, with his other controversial writings, form the second of the volumes here noticed, while the first is nearly filled with some sermons of no common value, from their sentiments and their composition. Dr. Wharton's tracts on the Roman Catholic Controversy show so much sound learning, and are written in so very Christian a spirit, that they should be carefully read by divinity students. The Reviewer deeply regrets that want of room prevents him from doing more than saying how much indebted the Church is to Bishop Doane for the publication.

The District School. By J. ORVILLE TAYLOR.

WE find a book of this title on our table highly recommended by Bishop Onderdonk, Chancellor Matthews, Dr. Bangs and others. The object of the work is most important—to raise the character of the district school by explaining the difficult but most useful and honorable duties of the school-master and the relative responsibilities of teachers, pupils and parents. The nature and bearings of moral education form a prominent feature in the work. Such a volume has been long needed, and if it be as well executed as we suppose it te be we cannot think it an extravagant opinion of President Duer—who has enriched the volume with an able preface—that if extensively circulated it "will perhaps mark an era in the history of public instruction."

RELIGIOUS SOUVENIR.—A specimen sheet has been sent to us of the Religious Souvenir, for 1835, by Messrs. Key & Biddle of Philadelphia. The engravings and typography are both very beautiful. The specimen contains an extract from "The Invasion," a tale by Mrs. Sigourney.

NEW PSALMS.—The Standing Committee of "The Press" have passed a resolution that hereafter all editions, which they print of the book of Common Prayer, shall contain the new psalms and hymns, and none other. We hope this resolution will help bring the new psalms into use.

THE following gentlemen constitute the Board of Managers of the Education and Missionary Society of the Protestant Episcopal Church in the State of New-York, until the Annual Meeting of the Society in 1835.

Officers.

The Rt. Rev. B. T. Onderdonk, D. D., President, *ex officio.*

Rev. David Butler,	1st Vice President,		Troy.
Rev. Thomas Lyell, D. D.,	2d	do.,	New-York.
Rev. John Reed, D. D.,	3d	do.,	Poughkeepsie.
Rev. James Milnor, D. D.,	4th	do.,	New-York.
Rev. John McVickar, D. D.	5th	do.,	New-York.
Rev. John C. Rudd, D. D.,	6th	do.,	Auburn.
Thomas L. Ogden,	7th	do.,	New-York.
Peter A. Jay,	8th	do.,	New-York.
Nathan Williams,	9th	do.,	
William A. Duer,	10th	do.,	New-York.
Peter G. Stuyvesant,	11th	do.,	New-York.
William Johnson.	12th	do.,	New-York.

Benjamin M. Brown, Treasurer.
The Rev. Henry Anthon, D. D., Corresponding Secretary.
G. G. Van Wagenen, Recording Secretary.

Managers.

The Rev. William Berrian, D. D.,	New-York.
Rev. William Creighton, D. D.,	New-York.
Rev. P. A. Proal, - -	Schenectady.
Rev. William Richmond,	New-York.
Rev. L. P. Bayard,	New-York.
Rev. M. Eastburn,	New-York.
Rev. J. F. Schroeder,	New-York.
Rev. William A. Muhlenberg, D. D.,	Flushing.
Rev. R. S. Mason, D. D.,	Geneva.
Rev. Hugh Smith,	New-York.
Rev. Francis L. Hawks, D. D.,	New-York.
Rev Thomas H. Taylor,	New-York.
William Bard,	New-York.
Anthony J. Bleecker,	New-York.
Luther Bradish,	Franklin county.
Thomas C. Butler,	New-York.
Cyrus Curtis,	Hudson.
Robert Gracie,	New-York.
David Hudson,	Geneva.
Charles Keeler,	New-York.
Jacob Le Roy,	Le Roy.
Charles Ludlow,	New-Windsor.
Cornelius Oakley,	New-York.
William B. Rochester,	Buffalo.
C. N. S. Rowland,	New-York.
Floyd Smith,	New-York.
John C. Spencer,	Canandaigua.
John Stearns, M. D.,	New-York.
Stephen Warren,	Troy.
Henry G. Wisner,	Goshen.
Henry Cotheal,	New-York.
Effingham H. Warner,	New-York.
Edward R. Jones,	New-York.
Samuel W. Moore, M. D.,	New-York.
Henry Cary,	New-York.
Gulian C. Verplanck,	New-York.

The following gentlemen are Delegates to the Board of Managers appointed under the 13th Article of the Constitution of the Society.

The Rev. Wm. R. Whittingham, John W. Smith,	Delegates from St. Luke's Church.
A. L. McDonald, James Wallace,	Delegates from St. John's Chapel.
Jacob Lorillard, George Jones,	Delegates from Trinity Church.

INTELLIGENCE.

EPISCOPAL VISITATION.

Bishop Onderdonk proposes making a short visitation, this fall, as follows:

Wednesday, November 5, St. Paul's Church, Albany, Institution; Friday 7, Durham, Greene county, Consecration A. M., Confirmation P. M.

Twenty-fourth Sunday after Trinity, November 9, Poughkeepsie; Tuesday 11, Lithgow, Consecration A. M., Confirmation P. M.; Thursday, 13, Wappinger's Creek, laying corner-stone; 14, Fishkill Landing, Consecration A. M., Confirmation P. M.; 15, do. Ordination.

Twenty-fifth Sunday after Trinity, November 16, Newburgh, A. M., New-Windsor, P. M.; 17, Walden; 18, Goshen.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION.

BISHOP ONDERDONK proposes holding the annual confirmations in this city and Brooklyn, for the present season, as follows:—

Second Sunday in Advent, December 7, Grace Church.

Fourth Sunday in Advent, December 21, St. Philip's Church.

Second Sunday after Christmas, January 4, St. Clement's Church.

Second Sunday after Epiphany, January 18, St. Peter's Church.

Fourth Sunday after Epiphany, February 1, Mission Church of the Holy Evangelists.

Septuagesima Sunday, February 15, Mission Church of the Epiphany.

Quinquagesima Sunday, March 1, Church of the Nativity.

Second Sunday in Lent, March 15, St. Augustine's Church.

Fifth Sunday in Lent, April 5, Emanuel Church.

First Sunday after Easter, April 26, St. Paul's Church, Brooklyn.

ORDINATIONS.—On Monday, May 26, 1834, in St. John's Church, Richmond, Virginia, Mr. Thomas A. Cook, late of the Theological Seminary of Virginia, was admitted to the Order of Deacons by the Right Rev. Bishop Moore. The service was performed by the Rev. Robert B. Croes, who also preached on the occasion, addressed the candidate, and presented him for Ordination. The Rev. Mr. Cook has since removed to the Diocese of South-Carolina.

On Sunday, October 12, 1834, in the Monumental Church, Richmond, the Rev. Richard C. Moore, jun., of Elizabethtown, New-Jersey, was admitted to the Order of the Priesthood, by his father, the Right Rev. Bishop Moore. The sermon was preached by the Rev. Thomas Jackson, who addressed the candidate. Presentment by the Rev. George Woodbridge, who, in connexion with the Rev. Messrs. T. Jackson, and R. B. Croes, united with the Bishop in the "laying on of hands," and assisted in the administration of the holy communion.

Extracts from the British Magazine.

St. John's, Westminster.—Religious Education.—On Monday, the 11th of August, was laid the first stone of the large new school-house about to be built in Tufton-street, for the Sunday and Infant School of the united parishes of St. Margaret and St. John, Westminster. This spacious building is commenced in consequence of the persevering efforts of the minister of St. Margaret and the rector of St. John, nobly seconded by a few benevolent individuals in the united parishes, deeply impressed with the importance of providing religious instruction for the children of the poor. In the early part of last year, the Dean and Chapter of Westminter, the National Society, and the Lord Bishop of Lichfield and Coventry, offered to the St. John's Sunday School Committee the sum of 650*l.* conditionally on the Committee undertaking to raise in their own district not less than 200*l.* This pleasing task the Committee readily undertook, and soon accomplished. The Education Commissioners also voted a grant of 600*l.*, to be paid when the building is completed, free from any debt beyond what that sum will liquidate. Liberal donations have also been received from the Dukes of Northumberland and Buccleugh, Sir Francis Burdett, Lord Bexley, Mr. Joshua Watson, Lord Henley, &c., &c., &c. Her Royal Highness the Dutchess of Kent (with a subscription) has kindly consented to become the Patroness of the Schools. On laying the first stone, the Rev. Lord John Thynne delivered a suitable and impressive address after having been requested by the rector of St. John's, the Rev. J. Jennings, to perform that interesting ceremony. Over the stone was placed a plate with an inscription, containing the names of the patroness, the trustees, architect, churchwardens, &c., *fac similes* of which were distributed among the crowd of parishioners and others assembled to witness the auspicious event. The old 100th Psalm was sung, and, at the conclusion, "God save the King," with an additional stanza. This part of the business was superintended by the organist of St. John's, by whom the children had been previously instructed. There were 928 children present, belonging to the different charitable schools of the united parishes in connexion with the Established Church. After the ceremony was over, the children were arranged on the steps on each side of St. John's Church, and liberally supplied with buns, &c., &c.—*Record.*

Sermons were preached on Sunday, the 27th of July, at the various places of divine worship in Brighton connected with the Established Church, in aid of the Lewes Deanery Committee of the Society for Promoting Christian Knowledge; and, notwithstanding the heavy rain, which confined many persons to their houses, the collections amounted to 146*l.* 18*s.* 7*d.* An address had been circulated in the preceding week, from which the following is an extract:—

"*Lewes Deanery Committee of the Society for Promoting Christian Knowledge, the Society for the Propagation of the Gospel in Foreign Parts, &c.*—The books are afforded by the Society to district committees, as to their own individual subscribing members, at little more than one half of the usual cost; and the committee are enabled by contributions of their own, and by collections after sermons, to reduce the price still further when the books purchased at the depository are intended for sale or gift to the poor: so that for this purpose their Bibles, Prayer-books, and Tracts, are on sale at the depository for about one-third part of the regular trade price. For instance, the committee are now selling, in a well-bound and perfect state, Bibles for two shillings each; New Testaments for eightpence; Common Prayer-books for fivepence, and Psalters for fourpence: this is the lowest scale. The same books, in a larger type, are to be had at a proportionate advance, but even then at a cost little exceeding the ordinary charge for the binding. Nor do the committee confine their bounty to the reduction of the price. In many cases they supply books gratuitously,—to parochial and free schools; to workhouses also, infirmaries, &c. The issue of books from the depositories, during the last year, (many of them gratuitous supplies,) was—of Bibles and Testaments, 1458; Prayers and Psalters, 1706; other Books and Tracts, 17,339. The grand total since the establishment of the committee to the present day—Bibles and Testaments, 12,673; Prayers and Psalters, 19,399; other books and tracts, 143,477."

Conversion to Protestantism.—The *Cork Herald* states that the Rev. Mr. Nolan, who took such a leading part in the public controversial discussions in Ireland, and who was the intimate friend of Dr. Doyle, is reported to have resigned his parish in the diocese of Leighlin, and conformed to the doctrines of the Established Church. Mr. Nolan is a clergyman of high moral character, and the change wrought in his mind is the result of much reflection and deep reading. Transubstantiation is the ground work of his objection to the tenets of the Church of Rome.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

THE local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of the following donations.

From the Rev. L. A. Barrows, of Sherburne, Chenango county, New-York, by Mr. Thomas Browning, *one dollar and ten cents.*

From the Female Missionary and Education Society of St. Albans, Vermont, *twelve dollars and twenty-five cents*, "applicable to the Greek Mission under the care of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church." JAMES SWORDS, Agent, &c.

15th Oct. 1834.

CITY MISSION.

THE Treasurer of the New-York Protestant Episcopal City Mission Society acknowledges the receipt of the following sums previous to the 6th October:—

The Congregation of the Church of the Ascension, by John P. Stagg,		
From John Ward, - -	$50 00	
C. H. Russell, - -	20 00	
W. H. Aspinwall, -	35 00	
John Wilson, -	10 00	
H. W. Hill, - - -	10 00	
Wm. Scott, - - -	5 00	
		$120 00
The Congregation of Grace Church, by John P. Stagg,		
From C. A. Davis, - - -	$10 00	
Rufus Prime, - -	20 00	
R. K. Delafield, - -	10 00	
F. Sands, - - -	10 00	
		50 00
The Congregation of St. Thomas', by John P. Stagg,		
From James G. King, - -	$25 00	
B. Robinson, - - -	5 00	
J. E. Earle, - - -	5 00	
J. Amery, - - -	5 00	
J. H. Merry, - - -	5 00	
A. B. Wilson, - -	5 00	
M. R. Burke, - -	5 00	
Benjamin Stephens, by John P. Stagg, - - -	10 00	
		65 00
Collections at the Church of the Holy Evangelists in July, August, and September, - - - -		189 37
Collections at the Church of the Epiphany, from September 8th to October 1st, - - - -		142 51
		$566 88

LEWIS PHILLIPS, *Treasurer*,
At the office of the Howard Insurance Company,
No. 54 Wall-street.

CHURCH OF THE NATIVITY.

THE subscriber gratefully acknowledges the receipt of *three hundred dollars*, from the parish of Ascension Church of this city, for the Church of the Nativity.

W. F. WALKER,
Oct. 13, 1834. Corner of Avenue D and 10th street.

EDUCATION AND MISSIONARY SOCIETY.

THE Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums in the treasury, viz.

Missionary Disposable Fund.

Received of the Female Auxiliary Association of St. John's Church, Yonkers, Westchester county,	$100 00
Received of the Female Auxiliary Association of St. Paul's Chapel, New-York, - - - - -	37 50
Received of the Association of Trinity Church, Utica, for the Promotion of Christianity, - - -	7 50
Received of the Female Auxiliary Education and Missionary Association of St. Paul's Church, Troy,	20 45
Received of the Female Auxiliary Missionary Association of St. John's Chapel, New-York, -	39 00
Received of the Female Auxiliary Association of St. Paul's Church, Paris, - - - - - -	13 25
Received of the Education Society of Trinity Church, New-York, for the Committee of St. John's Chapel, New-York, - - - - - - -	15 06
Received of the Female Missionary Association of Trinity Church, Windham, Greene county, -	6 00
Received of the Association of Zion Church, New-York, for the Promotion of Christianity, -	80 00
Received of the Association of St. George's Church, New-York, for the Promotion of Christianity,	100 00
Received of the Female Missionary Society of St. Paul's Church, Buffalo, - - - - -	51 00
Received of the Association of St. Clement's Church, New-York, for the Promotion of Christianity,	45 00
Received of the Female Auxiliary Association of St. Matthew's Church, Unadilla, - - - -	21 20
Received of the Juvenile Society of St. George's Church, Schenectady, for the Promotion of Christianity, - - - - - - - -	11 34
Received of the Sunday School of St. George's Church, Flushing, Long Island, - - -	8 00
Received of the Association of St. John's Church, Brooklyn, for the Promotion of Christianity,	50 00
Received inclosed in a note to the Rev. L. P. Bayard, with the following, "The happiness of benefiting the fund for *Missionaries* is denied me, but the humble mite I offer will not, I trust, be disdained by Him unto whom our hearts are open, all our desires known," - - - - - -	1 00
Received of the Female Auxiliary Association of St. Stephen's Church, New-Hartford, - - -	13 00

Collection, Christ Church,		Oswego, - - -	14 00
St John's "		Catherine, - -	2 50
St. Michael's and St. James' Churches,		Bloomingdale, - - -	11 58
St. Mary's Church,		Manhattanville, -	2 78
Church of the Ascension,		New-York,	230 00
Zion	Church,	Roome, - -	1 37
Christ	"	Holland Patent,	4 00
St. Luke's	"	Richfield, -	5 00
Trinity	"	Fishkill, -	3 00
St. Anna's	"	Fishkill Landing,	17 68
St. George's	"	Newburgh, -	14 12
Zion	"	Greene, - -	3 50
Christ	"	Guilford, -	2 04
Trinity	"	Windham, -	8 00
Zion	"	Palmyra, -	7 00
St. John's	"	Vienna, -	1 37
"	"	Sodus Ridge, -	1 75
"	"	" Point, -	3 58
St. Luke's	"	Cattskill, -	7 00
St. Peter's	"	Westchester, -	40 00
Zion	"	Sherburn, -	2 90
St. John's	"	Marcellus, -	5 26
Zion	"	Onondago Hill,	3 74
Christ	"	Granville, -	6 00
St. James'	"	Goshen, -	12 50
St. Andrew's	"	Walden, -	8 52
Christ	"	Poughkeepsie,	10 15
Trinity	"	Fairfield, -	25 43
St. John's	"	Canandaigua, -	16 25
Trinity	"	Lansingburgh,	11 00
St. John's	"	Yonkers, -	9 00
Grace	"	White Plains,	17 63
St. Andrew's	"	Staten Island,	20 00
Trinity	"	Rensselaerville,	10 00
St. John's	"	Ellicottville, -	5 65
St. Stephen's	"	Olean, - -	4 75
St. Clement's	"	Warsaw, -	6 36
"	"	Perry, - -	4 32
Christ	"	Walton, -	5 38
Emanuel	"	Little Falls, -	10 00
Trinity	"	Granville, -	15 00
St. George's	"	Hempstead, -	19 20
St. John's	"	Johnstown, -	11 00
St. Mark's	"	Le Roy, -	20 00
St. James'	"	Hyde Park, -	13 18
Trinity	"	Ulster, - -	26 25
Trinity	"	Athens, - -	3 00
Caroline	"	Setauket, -	3 10
St. John's	"	Islip, - -	1 00
"	"	Bainbridge, -	1 00
St. Matthew's	"	Bedford, -	5 68
Christ	"	Duanesburgh,	8 00
St. Andrew's	"	New-Berlin, -	1 00
Trinity	"	Plattsburgh, -	3 00
Christ	"	North Hempstead,	15 10
St. Paul's	"	Albany, - -	5 40
St Mark's	"	Malone, - -	5 11
Christ	"	Hudson, -	11 10
Zion	"	Little Neck, -	11 00
Emanuel	"	New-York, -	2 25
St. John's	"	Monticello, -	2 00
St. James'	"	Newtown, -	7 50
			$1384 28

General Disposable Fund.

Received of the Auxiliary Female Education and Missionary Society of Trinity Church, Utica, -			$51 25
Received of the Auxiliary Female Education and Missionary Society of St. Peter's Church, Albany,			100 00
Collection, St. James'	Church,	Jamesville, -	4 00
St. Paul's	"	Angelica, -	11 00
Christ	"	Ballston Spa,	31 12
Bethesda	"	Saratoga Springs,	7 25
St. Mark's	"	Hunt's Hollow,	5 00
			$208 62

Education Disposable Fund.

Received of the Female Education Society of Christ Church, Rye, - - - - - - -		$60 00
Received of the Auxiliary Female Association of St. Paul's Chapel, New-York, - - - - -		6 00
Received of the Education Society of the Parish of Trinity Church, New-York, viz.—		
By the Committee of Trinity Church,	$143 00	
" " St. Paul's Chapel,	300 00	
" " St. John's "	49 56	
		$492 56
Received of the Auxiliary Female Education and Missionary Society of St. Paul's Church, Troy,		31 50
Received of the Association of St. George's Church, New-York, for the Promotion of Christianity, -		100 00
Received of the Adult Education Society of St. Mark's Church, Le Roy, - - - - - - -		23 64
Collection made in St. James' and St. Michael's Church, Bloomingdale, New-York, - - -		11 50
Collection made in St. Mary's Church, Manhattanville,		2 78
Trinity " Fayetteville,		5 00
St. Mark's " New-York, -		25 00
Christ " Hudson, -		11 00
St. John's " Monticello, -		2 00
		$770 98

Education Permanent Fund.

Received of the Female Benevolent Society of St. Matthew's Church, Unadilla, to constitute the Rector of said church, the Rev. Norman H. Adams, *a Life Member* of the Education Branch, -	$30 00

BENJAMIN M. BROWN, *Treasurer*,
Butchers' and Drovers' Bank.

New-York, October 10, 1834.

PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY AT LEXINGTON, KENTUCKY.

THE Treasurer acknowledges the receipt of *twenty-five dollars*, from I. F. Sheaffe, Esq. He has also the happiness of announcing *five hundred and forty dollars* as the amount contributed by the Rector and parishioners of Ascension Church toward this noble charity. Any sums in aid of it will be received by the Deposit Teller of the Phenix Bank, or by

HENRY CARY,
Oct. 16. *Treasurer.*

PRESS DEPOSITORY,

46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending October 16th, from the following persons, viz.:—

C. Stimpson—J. W. Wallace—Joseph Finch, *with remit.*—O Steel—Rev. C. F. Jones—S. Elliot, jun.—O. Clapp—Rev. A. Guion, *with remit.*—H. C. Frisbee—Postmaster, Troy.

Received by the General Protestant Episcopal Sunday School Union.

Wm. C. Lord—Rev. B. Holmes—A. E. Miller—Postmaster, Batavia—Charles Stimpson, jun.—Rev. D. Cobia—Rev. D. E. Brown—Rev. Joseph T. Clark.

NEW PSALMS AND HYMNS.

THE Book of Psalms in Metre, selected from the Psalms of David, with Hymns, suited to the Feasts and Fasts of the Church, and other occasions of public worship, as set forth by the General Convention of the Protestant Episcopal Church in the United States of America, and unanimously recommended to the Churches in *this Diocese* by the recent *Convention* thereof, are for sale in every variety of sizes, binding and price, from 13 cents to $2 50 per copy, at the "PROTESTANT EPISCOPAL PRESS," No. 46 Lumber-street, rear of Trinity Church.

At "*The Press,*" may also be had the Book of Common Prayer, with the new Psalms and Hymns in great variety; the Bible, in considerable variety. The 18mo. Bible of "The Press" is printed on a large, clear and beautiful type, and is pronounced by competent judges to be uncommonly accurate; at 50 cents per copy, well adapted to the purposes of Sunday schools.

The "Parish Library," at present consisting of *thirteen volumes*, in which are included six volumes of "Standard Works," edited by the Rev. William R. Whittingham. The whole embracing a variety of the most important subjects, and which cannot but be acceptable to the pious Churchman.

October 15, 1834.

PRIVATE SEMINARY.

THE Winter Session of the Rev. B. G. NOBLE'S *Seminary* (at Bridgeport, Connecticut,) will commence on the 22d instant. The number of Students is limited to fifteen.

In this Seminary students are prepared for college or for mercantile pursuits, with the advantage of instruction in the French and Spanish languages, if desired.

References: Robert Hyslop, George C. Thomas, Jeremiah Taylor, E. L. Williams, Charles Bostwick, Esqrs., New-York; and William Wright, Esq., Newark, New-Jersey.

Oct. 8. 2 t.

DOCTRINAL.

From the Protestant Episcopalian.

THE QUESTION DISCUSSED—

Does our Church allow the Validity of Non-Episcopal Ministrations in Non-Episcopal Denominations?

THAT our Church rejects a non-episcopal ministry for herself is allowed on all hands: that she disallows the acts of such a ministry in non-episcopal communions is matter of dispute. The distinction is a nice one, yet sufficiently clear. In this country, for example, we allow only republican government; yet we question not the validity of the acts of princely, kingly, imperial governments in other nations.

What more is requisite than such an illustration to show the competency of the distinction taken?—so, perhaps, will argue those who regard that distinction favorably. If England may reject republicanism in its own borders, yet acknowledge it here; if Americans may reject monarchy here, yet acknowledge it in England; why may not Episcopalians exclude non-episcopacy from their pale, yet concede its validity in other denominations? The answer is, that there is no unity making different nations one, while there *is* unity making one Church of all Churches—the universal Church is one body under one Head. All ministerial acts are performed under the authority of that one Head, and are good throughout his one Church. And to argue that non-episcopal ministrations are valid in any denomination, *as a part of the Church universal*, which is implied in the concession of their validity, yet are not valid among us, is very like saying that we are a Church which is so far distinct from the Church universal. So likewise, to argue that non-episcopal ministrations are, *as having the authority of* CHRIST, valid in other denominations, but not in ours, is but to say, in other words, that we reject so much of the authority of our common Head. From these conclusions we see no escape. Those who allow the acts of such a ministry any where should allow them every where—within our pale as well as without it. They should admit that there are two or more sorts of valid Christian ministries, just as there are several sorts of civil governments, and that men may select among the former as they may among the latter: only one civil government, indeed, being recognised in any one nation, as it has no unity with others; yet all the supposed Christian ministries being valid in all branches of the universal Church, the whole being one kingdom, and under one King.

On these principles we submit to the judgment of the reader that it is not in the nature of things, i. e. of things ecclesiastical, for a ministry to be valid in one communion of Christians, and not valid in another.

And we offer the same principles to those who would say *nothing* concerning the validity of a non-episcopal ministry in a non-episcopal denomination—who would neither affirm nor deny its authority, but on that point pronounce no opinion—while yet they disallow its authority in the Episcopal Church. This neutral view of the subject presumes that such a ministry *may* be valid in such a denomination though not in ours; which hypothesis must be tested by the supposition that it *is* valid within its own borders, but not without them. And the question is thus brought into the same predicament as before—there *may* be a ministry, acting with authority under CHRIST and in the Church universal, yet without authority in our Church—and thus our Church *may* so far derogate from the authority of CHRIST, and so far distinguish itself from the Church universal! Such propositions perish in the grasping of them.

If our argument is thus far sound—and perfectly sound we believe it to be—then it will follow that it is *improbable*, in the highest degree, that our Church, while she rejects a non-episcopal ministry for herself, allows it to be valid in other communions or Churches, or is neutral on that point. It can scarcely be supposed that any body of well-informed theologians, like those in England who produced the Articles, Ordinal, and Liturgy, and those in this country who re-adopted them—it can scarcely be supposed, that they would assume ground so untenable, or wittingly leave it to be assumed by others. The inconsistency of such a course is glaring, and we therefore must presume that it was not taken, unless there be clear proof that it was. Language of doubtful import, if there be any such in our standards, should be interpreted against a proposition at variance with ecclesiastical first principles. Nothing less than unequivocal phraseology can be allowed to contain such a proposition. It is possible, indeed, that the Episcopal Church has been guilty of this inconsistency; she does not claim to be infallible; and hence, it is competent for any one to search her standards for proof of her not disallowing a non-episcopal ministry within a non-episcopal pale, though she does within her own. But the improbability of her being thus at variance with first principles is so great, that this search must be entered upon with a strong presumption against its success.

We purpose making a search of her standards, to see what they *do* contain on this subject. In doing this we apprize the reader that the Liturgy, Articles, Ordinal, and other Offices, are all of equal authority in our Church: they all are recognised by the 8th article of the constitution; and none of them can be altered, except by the same process which is required for altering that instrument.

1. Our 26th Article declares of the ministers of "the visible Church," that they do not act "in their own name, but in CHRIST'S, and do minister by *his commission and authority*." This settles the judgment of our Church on the point, that the true ministry, throughout the whole Church, officiate in virtue of a divine right.

2. A prayer in the Institution Office declares that JESUS "promised to be with the ministers of *apostolic succession* to the end of the world." With no ministers but those of the apostolic succession, did CHRIST promise to be, says our Church; otherwise she would make, in this prayer, an inconclusive appeal to Him. Again, as CHRIST obviously promised to be with *all* who "minister by his commission and authority," it follows that none so minister but those who are "of apostolic succession." Yet again: those who minister *without* CHRIST'S commission and authority, are not true ministers; and hence, those are not true ministers who are not of apostolic succession. So decide our standards, on their very face.

3. What ministry our Church means by the "apostolic succession," is clear from the ministry which she conforms to, and that exclusively—it is the Episcopal ministry. This is declared also in the preface to the Ordinal; "*From the Apostles' time* there have been these orders of ministers in CHRIST'S Church, Bishops, Priests, and Deacons:" this ministry has existed "from the Apostles' time," and is of course the "apostolic succession." With this ministry, and this only, did CHRIST "promise to be;" this therefore is the only true ministry; and this ministry alone has CHRIST'S "commission and authority."

We see not how any one can escape the conclusion that such is the judgment of our Church on this subject. Does she suppose that CHRIST may have sent down two lines of sacerdotal "commission and authority," the one episcopal, the other non-episcopal? Not a hint can be found of so silly a notion. Does she allow that there may be two kinds of "apostolic succession," the one in the bishops, the other in inferior ministers? Nothing like a fancy so gratuitous is there in her standards. Does she concede that there may be a ministry with which CHRIST has *not* "promised to be to the end of the world?" No; nothing of the sort can be ascribed to her. Yet without imputing these untenable propositions to her, it must be that she denies the validity of a non-episcopal ministry, wherever it exists.

Let us make another search into our standards; for they afford us more light.

1. As before—an Article declares the ministry to have CHRIST'S "commission and authority."

2. In several prayers it is explicitly declared that GOD "appointed *divers orders* of ministers" in the Church. Each of these orders, being appointed by GOD, has of course its *appropriate* "commission and authority" from CHRIST—each order has power from CHRIST to do what pertains to that order, nothing more. To deny this would be to deny that GOD "appointed *divers* orders," or made them distinct from each other; and such a denial would contradict the assertion of our Church.

3. That these "divers orders" mean the three orders of Bishops, Priests, and Deacons, is evident from various passages in the Ordinal following the expression quoted. It is further evident from the provision made for ordaining these three orders.

4. One of the distinctions between these "divers orders," as received by our Church, is, that bishops ordain and govern the clergy, and priests do not. This distinction arises from the "diversity" between them "appointed by GOD;" from the "commission and authority" they have respectively received from CHRIST. Such is the natural, the unavoidable construction of our standards.

Our Church affirms then—that the ministry act by a divine commission—and that each of the three "orders" has a distinct portion of that commission, "appointed" to it by "GOD." In other words, a bishop has CHRIST'S authority to do what pertains to *his* "order;" a priest has the same authority to do what pertains to *his* "order;" and so with a deacon: each has his function, and if either goes beyond it, he does so *without* authority from CHRIST. Such is clearly the voice of our Church. And if she were to allow that, either in or out of her pale, a priest or presbyter may perform acts appropriate to a bishop, she would unsay her own words. Are not ordination then, and government of the clergy, functions appropriate to a bishop? If not, there are none thus appropriate; and so one of the divinely appointed "orders" is set aside—and who will allege that our Church allows this, or is neutral concerning it! If, however, those functions *are* divinely appropriated to a bishop, in the judgment of our Church, then she cannot suppose that they may be discharged by a presbyter—she cannot concede that a minister may act beyond the powers of the "order" to which GOD appointed him, and without a "commission" from CHRIST so to act. It inevitably follows that she does *not* hold that non-episcopal ordination, and the ministrations of persons so ordained, may, under any circumstances, be valid. Under all circumstances, short of attestation by miracles, such ministrations are without divine authority.

(*To be continued.*)

MISSIONS.

From the Missionary Record for October.

(*Continued from page 739.*)

Mission Schools.

THESE are two; a male and a female, kept in separate buildings. The number of pupils is 41 boys and 33 girls; beside six day scholars. The hours of tuition are from nine to half past twelve in the morning, and from two to half past four in the afternoon, of every day in the week except Sunday.

The vacations are only two—one of a week at Christmas, and another of the same length in the month of June.

In reference to the characters of the pupils in these schools, we deemed it of importance to ascertain what number were full blood Indians, and the tribes to which they belonged; what number were half bloods and less; what number have no blood connexion with the Indians; and how many of the whole are pay pupils.

The result of our inquiries is as follows: In the male school, fourteen are full blood Indians, viz. eleven Oneidas, one a half Brothertown and half Stockbridge, and two Menominees. Of the remaining pupils, twenty are a mixture of French and Indian, their parents being professedly Roman Catholics. Five have American fathers, and Indian, or French and Indian mothers. Two are destitute white children. Only one is above 15 years of age. Fourteen are between the ages of 12 and 15. Eighteen are between 8 and 12, and seven under 8 years of age.

In the female school there are five full blood Indian girls; one of them Chippeway, one half Menominee and half Ottoway, one half Chippeway and half Ottoway, and two Oneidas. Thirteen have French fathers and Indian mothers, who are professed Roman Catholics. Eleven have American fathers, and Indian, or French and Indian mothers. Four have no Indian blood. Two are over 15 years of age; nine between 12 and 15; sixteen between 8 and 12, and six under 8 years of age.

There is but one pupil who is paid for in full. For eleven payment is made in part.

Two hundred and four children have been admitted into the Mission family as boarders since its commencement, of whom 61 were full blood Indians, viz. 4 Chippeway, 7 Menominees, 34 Oneidas, 1 Stockbridge, 7 Brothertowns, 2 Mohawk, 1 Sac, 1 Delaware, 2 half Menominee half Chippeway, 1 half Brothertown half Stockbridge, and 1 half Menominee and half Ottoway. Sixty-one were half breeds, or more than half, belonging to the Chippeway, Menominee, Winnebago, Fox, Knisteneaux, or St. Regis tribes. Many of these latter came from wigwams, and (as well as many quarter bloods) were exposed to all the vice and ignorance of a depraved Indian population.

Twenty-two white children have at different times been received as boarders, scarcely one of whom would have been educated had they not been received into this Mission.

Beside our occasional conversation with the pupils, and visits to the schools, we requested appointments to be made for their special examination. They were attended to on the 19th and 23d of July. The scholars in each school were examined in reading, writing, spelling, arithmetic, geography, grammar, and the Church Catechism; and we are happy to state that they generally acquitted themselves in a manner which was creditable to their teachers and themselves.

The wants of the male school for the ensuing year will be 200 quills, and two or three dozen spelling books: and for the female school the like number of quills and spelling books, half a dozen English Readers, the like number of Walker's Abridged Dictionary, two or three dozen juvenile reading books, and a ream of paper.

There is the beginning of a small library, which it is very desirable to increase. It is hoped that donations of moral and religious books, adapted to such a use, will be made by benevolent members of our Church.

It is highly important, if by any means practicable, that at least a portion of the pupils should be instructed in some branches of mechanical industry; but this is obstructed by many more difficulties than in more populous and wealthy places. We have found it almost impossible to bring our minds to any satisfactory conclusion, either as to the most eligible occupations, or the means of putting them into operation, without a considerable increase of expense. A loom has been provided for the instruction of the girls in weaving, and Miss Crawford is competent and willing to teach them this art, as also spinning. The latter has to some extent been pursued, and it has been recommended to commence the former without delay. Some of the older girls are also employed in turn in the various branches of household work.

A few boys have assisted in the work of the farm, and a few in baking, while they are all required to perform such services about the place as they are from time to time directed.

If the Committee should think it expedient to retain Mr. Groom in their service, and provide him with the necessary materials, he would be willing to instruct a few boys in smith work; and if arrangements for that purpose could be made, Mr. Suydam is capable and willing to teach others the business of saddle, harness and trunk making.

The business of a shoemaker, pursued in the establishment, would be very desirable, if a person could be found who would be willing to give his services in instructing the boys for his board, and depend upon the custom of the neighborhood for the residue of his support. But with these suggestions we leave the subject of trades to the determination of the Committee, with the expression of our conviction that it well deserves their serious consideration.

(*To be continued.*)

AMERICAN EPISCOPAL MISSIONS.

THE Rev. H. D. Leeves presented in the name of the British and Foreign Bible Society, fifty copies of the Modern Greek Pentateuch to each of the three Missionary School Establishments in Greece—Mr. Hildner's at Syra, and Mr. Hill's and Mr. King's at Athens—requesting, that with respect to all other copies put into their hands, the principle of SALE should be maintained, so far as was practicable and proper. Mr. Hill, under date of the 5th of April, transmits the following evidence in proof of the

Practicability of an extensive Circulation of the Scriptures by Sale.

You have sent us indeed a treasure! Mrs. Hill and myself thank you for your generous donation of fifty copies for our schools. We shall use our ability to GIVE with discretion; and shall give you, from time to time, such details of the distribution as we think may be interesting: but so great is our confidence in the practicability of selling these books, that I take upon myself the responsibility of all which you have sent me; and now enclose you an order for 144 drachmas, the price of 72 copies at two drachmas each. This will show you that we are in earnest, when we say, that we are decidedly of opinion that the principle of sale should be adhered to; and that it is expedient, desirable, and in our opinion practicable, to circulate the holy Scriptures by sale to a very great extent.

Mr. Hill thus speaks on the

Flourishing State of the Schools.

You have, perhaps, little idea of the number of readers whom we have raised up around us, and do not know on how extensive a circle we have an influence; and the number is continually increasing. Our infant-school system is doing wonders: the little tribe, who, as it were the other day, could not decipher a letter, is sending forth expert readers every day. Mrs. Hill begs me to inform you, that, since the 1st of January, in her department alone, she has disposed of forty New Testaments, to those, who, after examination, have been found able to read and understand the language.

We have now more than 250 in our infant-school: of these little-ones, perhaps 25 to 30 can read well; and in a few days will pass on to the upper department. We have, besides the infant-school, 100 in the female schools; of whom 70, at least, use the Gospel as a class-book. Then, in our boys' school, which now numbers more than 100, every one, except perhaps some eight or ten, reads the Gospel. Thus we have, in our various schools, about 200 to whom the Word of GOD is accessible; and, as we make it a rule to put the Gospel into the hand of every one who can read it well, we have a continual demand for copies.

The parents of our children are highly gratified, and often express their joy to us, at hearing this, to them novel, portion of the sacred Scriptures read by their little-ones. — *London Missionary Register.*

PRACTICAL.

REMEDY FOR A DIVIDED HEART.

LIKE all the other converting and restorative processes of religion, it is natural, simple and appropriate. It will strike at the very root of the evil. It will aim at the total expulsion, or at least at the complete subjugation, of the rival object. Temporising expedients will rarely avail much, particularly if the idolatry of the heart, through long continuance, have become rank. It will not be enough that the idol be removed from its niche, or from its pedestal; it must be entirely removed from the heart, that is "the temple of the Holy Ghost," "a habitation of GOD through the Spirit;" yea, it must be broken utterly in pieces, and, like the golden calf in Horeb, ground as fine as the dust of the earth, and scattered to the winds of heaven, or mingled with the deep waters of oblivion. Or, to speak without a figure, the Christian will break at once from any attachment which tends to wean him from his GOD. He will be careful to break the habits, and cease from the engagements which gave and maintained its ascendency. However necessary to his personal comfort it may have been rendered through weakness or habit, he will sacrifice it at once to his high and imperative sense of Christian obligation. He will give himself anew, with fresh devotedness, to the duties and enjoyments of his religious days. By meditation and prayer, he will endeavor to rekindle the extinguished torch of spiritual affection, unite again the severed chain of spiritual association, and bind himself more firmly than ever to the service of his GOD, to the hopes of heaven. Under the influence of this revived and more powerful attraction, with a single aim in view, and an unimpeded course before him, he will go direct to the goal, and his hands will lay hold upon the prize.—*The Heart.*

WILFUL HARDENING OF THE HEART.

I begin with *the child.* When he tramples under foot the first "commandment with promise"—when, not through ignorance but through wilfulness, he transgresses in secret those parental injunctions which he dares not transgress in public, and then adding sin to sin, covers his transgression with the mantle of falsehood, or with an audacity that apes the hardihood of maturer years, flaunts his disobedience insultingly before the parental eye, and causes a parent's heart to feel, in bitterness, "how sharper than a serpent's tooth," is filial perverseness and ingratitude—then even in what should be the tender years of tender childhood, he purposely hardens his heart against his parents upon earth, and his Father in heaven; and beginning thus early, he will prematurely make his heart *like an adamant stone.*

When *youthful profligacy* first begins its untempered course, and when conscience within rebukes, and nature by her external manifestations warns; the burning blush mantling on the cheek, and the quailing eye shunning observation—when friends remonstrate, when paternal authority is tempered by paternal tenderness, and a mother, in the agony of her soul, supplicates as for her life—and when all is still in vain—when the determinateness of sin triumphs over every better feeling, every holier resolve, bursts every bond, and mocks at every check—when conscience is disregarded until her pleading voice is scarcely heard, when natural shame is deadened, until the emboldened offender "is not ashamed at all, neither can he blush"—when friends are recklessly alienated, and the parricidal spirit goes coolly and resolutely onward to break a mother's heart, and to "bring down a father's gray hairs with sorrow, to the grave"—then *this* is to make the heart *as an adamant stone.*

If *a man* finds *his principles troublesome* to him, because they *stand in the way of his sins;* if he finds that his ideas of vice and virtue keep him back from many sinful indulgences of which others partake without seeming remorse; and if in order to escape from this restraint, he endeavors sedulously to refine his crude, but still just ideas of morality, until he can make his mental estimate of what is right, sanction a practice which he knows to be wrong, then this man is personally endeavoring to make his heart *hard;* and if it can subsequently feel no more than *the adamant stone*, the *guilt* and the *punishment* of that inability *must both be his.*

Again: When an individual, contrary to the remonstrances of his own conscience, strives to corrupt his own practice, adding constant fuel to every unholy flame which burns within, and strengthening every yet nascent principle of evil which may there originate, and by following older offenders, daily matures himself in crime, then he is endeavoring *manfully*, (and doubtless the endeavor will at last be successful,) to make his heart like the *adamant stone.*

Once more: They who actually set themselves to resist every appeal of GOD'S word, whether publicly or privately addressed to them; who say to themselves individually, if others are so weak as to be moved to repentance and to tears, I at least will not; they, who when they find the appeal becoming serious, and beginning to work its way to the heart, and that heart already beginning to be moved—their fears all excited—or their remorse begun—tears ready to start to their eyes—a prayer for mercy ready to burst from their lips—and themselves on the point of yielding to the power of grace; then suddenly check this flow of inward feeling—drive back this fountain of tenderness toward the heart, dash the gathering tear from their eye, call up, by a desperate effort, all their cold philosophy, all their proud opposition—turn their backs upon him who pleads with them *but too forcibly*—shut up themselves and all their best affections in some angry disparaging thoughts—whisper to their tumultuous feelings, to their agitated *hearts*, "*this is enthusiasm, this is cant, this is hypocrisy;*" or again, be it what it may, truth or falsehood, affecting the righteous or the wicked, we at least will not yield—the truth shall not triumph over us; these, these are they who make their hearts *as an adamant stone.—Ibid.*

VARIETIES.

BARROW ON THE POPE'S SUPREMACY.

IT gives us great pleasure to notice the republication in our country of *standard works* on important subjects. Among these none has been more highly or deservedly commended than the treatise of Dr. Barrow on the Supremacy of the Pope, of which a handsome edition has been published by Messrs. Swords, Stanford & Co. of New-York, in one volume octavo.

The publication of this edition was suggested by the demand for the work by the students of the General Theological Seminary in which it is used as a text book, and to the belief of the publishers that it would be an acceptable offering, in the present state of the Roman Catholic controversy, to those who love truth and value learning. It is prefaced by a well written and interesting life of Dr. Barrow, abridged from that by the Rev. T. S. Hughes, D. D., in his series of standard theological writers, and by a useful "summary" of the argument of the treatise from the same author.

For the benefit of those who are not acquainted with this work we may state that it is devoted, after the introduction, to the consideration of seven propositions, which *must be established* before the supremacy of the Pope can be admitted, and which Dr. Barrow proves to be *destitute of foundation.* These propositions are:

1. That St. Peter had a primacy over the Apostles.
2. That St. Peter's primacy, with its rights and prerogatives, was not personal, but derivable to his successors.
3. That St. Peter was Bishop of Rome.
4. That St. Peter did continue Bishop of Rome after his translation, and was so at his decease.
5. That the Bishops of Rome (according to GOD'S institution and by original right derived thence) should have a universal supremacy and jurisdiction over the Christian Church.
6. That in fact the Roman Bishops continually from St. Peter's time, have enjoyed and exercised this sovereign power.
7. That this power is indefectible and unalterable.

We hope that this treatise will be much read and studied, especially by students and ministers. Every hour devoted to works of this character will impart knowledge which may at once be placed among the sterling treasures of the mind, as worthy of being always relied on without the fear of material error. In many books there is so much mixture of truth and error, so much reliance upon doubtful or irrelevant authority, that the task of discrimination becomes painful and perplexing. We cannot indeed be relieved from this task in the examination of any works of human origin, but among them there is a choice, and great care should be taken that it is judiciously made.—*Episc. Rec.*

From the Protestant Episcopalian.

CHURCH HISTORY.

WE copy the following notice from the London "Christian Remembrancer, or Church of England Magazine," for July, chiefly on account of its reference to Waddington's Church History, which has lately appeared in this country.

The study of Church History recommended. A Lecture, &c., delivered by Hugh James Rose, B. D., &c.

"Whatever in religion is *new*, is, *eo nomine false.* Whatever, in the strict sense of the word, is *old*, i. e. whatever has been handed down from the apostolic time through the lapse of ages, that is, *eo nomine, true.*" Upon this maxim, after pointing out the moral and practical advantages arising from a knowledge of Church history, Mr. Rose proceeds to establish the imperative necessity of its study generally, and illustrates his argument by adverting to the subject of controversy in particular. On this point he alludes with peculiar effect to the assertion, that the article were purposely drawn up in ambiguous language, with a view to accomodate both Calvinists and Lutherans; and shows it to be historically true, that their framers regarded neither of these sects, but meditated only a direct and uncompromising opposition to the doctrines of the schoolmen. In observing upon the spirit in which Church history ought to be written, he objects to *Mosheim* as giving merely a dry detail of fact, without affording a single moral lesson,—as accurate indeed, but unprofitable: to *Milner* as feeble in execution and bigotted in opinion; and to *Jortin* as *uncandid*, taking part with heretics, and advocating the miscalled *liberal* notions, which are even yet so much in vogue. The fact is, that we have no good Church history. Mr. *Waddington* who has recently undertaken to supply the deficiency, follows very closely in the path of Jortin; and though free from his sneers and his cavils, is equally *liberal* in his ideas. That it does not hold with Episcopacy was doubtless a cogent motive with our dissenting chancellor and his associated diffusionists, in sending forth his work under the sanction of their authority. In conclusion, Mr. Rose remarks upon the manner in which Church history ought to be read; not in a careless, or an infidel, or cavilling spirit, but with a confident belief in the truth of the Gospel, and a hope to find it confirmed in the records of its propagation. It is needless to add, that we consider the lecture a production of high merit and great utility.

From the British Magazine.

MR. COLERIDGE'S LATEST WRITING.

To Adam Steinmetz Kinnaird.

MY DEAR GODCHILD,—I offer up the same fervent prayer for you now as I did kneeling before the altar when you were baptized into CHRIST, and solemnly received as a living member of his spiritual body, the Church. Years must pass before you will be able to read with an understanding heart what I now write. But I trust that the All-gracious GOD, the Father of our Lord JESUS CHRIST, the Father of mercies, who, by his only-begotten Son, (all mercies in one sovereign mercy!) has redeemed you from the evil ground, and willed you to be born out of darkness, but into light; out of death, but into life; out of sin, but into righteousness; even into the "LORD our righteousness;" I trust that he will graciously hear the prayers of our dear parents, and be with you as the spirit of health and growth in body and in mind. My dear godchild! you received from CHRIST'S minister, at the baptismal font, as your Christian name, the name of a most dear friend of your father's, and who was to me even as a son, the late Adam Steinmetz; whose fervent aspirations and ever paramount aim, even from early youth, was to be a Christian in thought, word, and deed, in will, mind, and affections.

I, too, your godfather, have known what the enjoyments and advantages of this life are, and what the more refined pleasures which learning and intellectual power can bestow, and with all the experience that more than three-score years can give: I now, on the eve of my departure, declare to you, (and earnestly pray that you may hereafter live and act on the conviction) that health is a great blessing; competence, obtained by honorable industry, a great blessing; and a great blessing it is to have kind, faithful, and loving friends and relatives—but that the greatest of all blessings, as it is the most ennobling of all privileges, is to be indeed a Christian. But I have been likewise, through a large portion of my later life, a sufferer, sorely afflicted with bodily pains, languor, and manifold infirmities; and, for the last three or four years, have, with few and brief intervals, been confined to a sick room, and at this moment, in great weakness and heaviness, write from a sick bed, hopeless of recovery, yet without prospect of a speedy removal. And I thus, on the brink of the grave, solemnly bear witness to you, that the Almighty Redeemer, most gracious in his promises to them that truly seek him, is faithful to perform what he has promised; and has reserved, under all my pains and infirmities, the inward peace that passeth all understanding, with the supporting assurance of a reconciled GOD, who will not withdraw his Spirit from me in the conflict, and in his own time will deliver me from the evil one. O, my dear godchild! eminently blessed are they who begin early to seek, fear, and love their GOD, trusting wholly in the righteousness and mediation of their Lord, Redeemer, Saviour, and everlasting High Priest, JESUS CHRIST. O, preserve this as a legacy and bequest from your unseen godfather and friend,

S. T. COLERIDGE.

Grove, Highgate, 13th July, 1834.

JOHN VALDESSO.

THIS John Valdesso was a Spaniard, and was for his learning and virtue much valued and loved by the great Emperor Charles V. whom Valdesso had followed as a cavalier all the time of his long and dangerous wars; and when Valdesso grew old, and grew weary both of war and the world, he took his fair opportunity to declare to the Emperor, that his resolution was to decline his Majesty's service, and betake himself to a quiet and contemplative life, because there ought to be a vacancy of time betwixt fighting and dying. The Emperor had himself for the same, or other like reasons, put on the same resolution; but GOD and himself did, till then, only know them; and he did therefore desire Valdesso to consider well of what he had said, and to keep his purpose within his own breast, till they two might have a second opportunity of a friendly discourse; which Valdesso promised to do.

In the mean time, the Emperor appoints privately a day for him and Valdesso to meet again, and after a pious and free discourse, they both agreed on a certain day to receive the blessed sacrament publicly, and appointed an eloquent and devout friar to preach a sermon of contempt of the world, and of the happiness and benefit of a quiet and contemplative life, which the friar did most affectionately. After which sermon, the Emperor took occasion to declare openly, 'That the preacher had begot in him a resolution to lay down his dignities, and to forsake the world, and betake himself to a monastical life.'* And he pretended he had persuaded John Valdesso to do the like; but this is most certain, that after the Emperor had called his son Philip out of England, and resigned to him all his kingdoms, that then the Emperor and John Valdesso did perform their resolutions.—*Parish Library.*

* Charles V. was desirous of expiating the many disorders of a life spent in continued wars, by devoting his last years to the service of GOD. He retired to the monastery of Saint Just, situated near Placentia, on the frontiers of Castile and Portugal.

B. CURTIS BROWN, *Print.*